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VIJAYANAGARA INSCRIPTIONS

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EDITED BY

B. R. GOPAL M.A., Ph.D.

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TORATE OF ARCHAEOLOGY & MUSEUMS

GOVERNMENT OF KARNATAKA

MYSORE

Centenary Publication No. 6

VIJAYANAGARA INSCRIPTIONS

Volume II

Edited by

Dr. B. R. GOPAL M.A., Ph.D,
(Dept. of South Indian Studies, University of Mysore, Mysore)

1986
DIRECTORATE OF ARCHAEOLOGY & MUSEUMS
Government of Karnataka
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Bangalore-1.

dated:24-10-1985

PREFACE

The Directorate of Archaeology and Museums in Karnataka is perhaps the oldest among the State Departments of Archaeology in the country. It had a humble beginning in 1885. Yet the Directorate did pioneering work in surveying valuable historical and cultural remains, lithic records, copper plates, coins, monuments, ancient sites etc. Later it carried out important excavations. The results of these investigations have thrown fresh light on the history and culture of Karnataka.

Besides the preservation of our cultural heritage, an important function of the Directorate is to publish reports of discoveries and studies pertaining to them. The Directorate has carried out this responsibility with distinction: Epigraphia Carnatica in 12 columes and its supplements, annual reports of the Department, guide books on important historical places, monographs and technical reports on the archaeological excavations carried out by the Directorate have all been published from time to time. And they have been acclaimed by scholars as well as general readers.

It is, therefore, most appropriate that the Directorate of Archaeology and Museums has planned to bring out as part of its Centenary a series of publications on different aspects of archaeology, such as Prehistory, Epigraphy, Numismatics, Architecture, Sculpture, Painting, etc. I am sure the publications will be of use to scholars and common readers alike.

Ramakrishna Hegde

(RAMAKRISHNA HEGDE)

FOREWORD

The first volume of the *Topographical list of Vijayanagara Inscriptions*, covering almost all the inscriptions, 427 in number, known from the Bangalore, Belgaum, Bellary Bidar and Bijapur Districts, was released by His Excellency Sri Ashokanath Banarjee, the Governor of Karnataka, on the occasion of the inaugural function of the Centenary of this Directorate of Archaeology and Museums on 22nd October 1985. Now within a period of eight months from the publication of the first volume, I am glad to place before scholars and the general public the second volume listing 798 inscriptions with essential points for ready reference from the Districts of Chikkamagalur, Chitradurga, Coorg, Dharwad, Hassan, Kanara (North) and Kanara (South).

On behalf of this Directorate, I express my profound feelings of thankfulness to Dr. B.R Gopal, the author, who finalised the manuscript press-ready, a painstaking, time consuming scholarly job and has gone through the proofs. Also, I am immensely thankful to Messrs Samskrita Sahitya Sadana, Mysore for printing the voluminous manuscript neatly in a record time.

I repeat here that this Directorate is in no way responsible for the views and opinions expressed by the author in this volume.

Date : 4th June 1986
Mysore

A. Sundara
Director of Archaeology
and Museums

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Acknowledgements

This is the second of the series of *Vijayanagara Inscriptions*. In the first volume I have explained the circumstances leading to the publication of these volumes. I do not therefore feel it is necessary to repeat them again. I am immensely thankful to the Indian Council of Historical Research for having permitted me to get these volumes published by the Directorate of Archaeology and Museums.

I am happy that the first volume has been reviewed in the *Journal of the Epigraphical Society of India* vol. XII by Dr. Srinivasa Padigar. The review has been objective and critical. I am thankful to the reviewer for pointing out some of its shortcomings. In the Introduction I have dealt with some of the points referred to by him. Here I have only to offer my apologies for some of the drawbacks of the first volume. Dr. Padigar has drawn my attention to some of the inscriptions not noticed by me, but published in *Indian Antiquary*. These and such others which might have escaped my attention even in this second volume, would be added on in the final volume of *Vijayanagara Inscriptions*. I request the scholars kindly to bring to my notice such inscriptions which have been omitted by me.

A suggestion made is about the inclusion also of those records belonging to the reign-periods of Vijayanagara kings which do not directly refer to the rulers, but from internal and other evidences could be assigned to those kings. In fact, this had been thought of by me also. But ,in South India such records run to several hundreds for the subornate-feudatory-chiefs who tried, quite often, more so in the latter half of the duration of the rulers of Vijayanagara, to issue records, whenever opportunities occurred. in their own names without reference to the overlords. In Karnataka, the Keḷadi and Hāḍuvalli chiefs, for example, earlier accepted the suzerainty of the Vijayanagara rulers, but later on asserted their independent power over the chieftaincies. Hence such records have not been included. As can be seen in the Dynastic Index some records the dates of which cannot be made out, or the names of the rulers are either lost or not mentioned have been listed under 'Miscellaneous,

I acknowledge with grateful thanks the help rendered by

1) The Indian Council of Historical Research who permitted me to publish these volumes.

2) Dr. A. Sundara, Director of Archaeology and Museums who undertook to publish these through his Directorate,

3) Dr. K.V. Ramesh and Sri M.N. Katti of the Epigraphical Branch of the Archaeological Survey of India who allowed me to go through the *Annual Reports*, published and unpublished and to make use of the library of their office.

4) My colleagues Sjts. H.M. Nagarajarao, Mohammed Shariff and Smt. Krishnaveni who

prepared the Index,

and finally

5) Sri R. Narasimhan of Samskrita Sahitya Sadana, the printer.

Inspite of the best efforts I am aware that several errors of omission and commission, in printing specially, have remained. That I am attending to the work of proof correc- tion, editing etc. single handed and within a short span of time is only an explanation. I crave the indulgence of scholars to take to these shortcomings kindly.

3rd June 1986
Mysore

B.R. Gopal

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	1428	1194, 1205
	1429	519, 695, 751, 1028,
	1429-30	549
	1430	520, 682, 1014, 1015, 1056, 1062, 1118
	1430-31	890
	1431	716, 865, 1067, 1068, 1119, 1120, 1193

King	Date	No
	1432	521-522, 752, 812, 1064, 1121 1165
	1433	867, 868, 931, 1009, 1122, 1151
	1433-34	921, 1057
	1434	638, 1154, 1155
	1435	813, 1203
	1436	603, 932, 1166, 1213
	1437	1043, 1049, 1123, 1125
	1438	891, 1124, 1187
	1439	480
	1440	1066
	1440-41	1055
	1441	1060
	1442	933, 1126
	1443	1063
	1443-44	1053
	1444	704 934, 935,
	1445	783
	1446	523, 817, 818 905, 906
	1447	986
	1451	506, 1016
	......	907
Dēvarāya (I or II ?)		
Pratāpa Dēvrāya;	Spurious	634, 642
Praudharāya	......	577, 647, 680, 819, 839, 853, 910, 911, 973 1010

King	Date	No.
Mallikārjuna;		
Vīra Vijayarāya;		
Prauḍhadēvarāya;	1435	547
Immaḍi Dēvarāya	1448	457, 663
	1448-49	683
	1449	548, 1127
	1450	936, 1058
	1450-51	1032
	1451	937, 961, 1200
	1452	465, 1160
	1453	917, 1003, 1159
	1454	1128
	1455	938, 974, 1152, 1158
	1456	1047
	1457-58	971
	1458	1129, 1130
	1458-59	833
	1459(?)	529
	1459	1167
	1461	1131
	1463-64	1132
	1465	939, 1052, 1190
	1471	1137
Virūpāksha (Prauḍha Virūpāksha)	1432	735(?)
	1462-63	892
	1466	786, 1133
	1467	678, 991, 1134, 1195
	1470	1136
	1471	893, 1017
	1472	940-42
	1475	1011, 1042, 1138
	1476	972, 1139
	1477	1019, 1168
	1478	805, 987
	1481	894, 895
	1482	979
	1484-85	896
	1485	1157
	1494-95 (?)	1171
	....	1172
Rājaśēkhara	1469	1135
	1473	1004
Pratāparāya (son of Virūpāksha)	1487	944
Prauḍhadēva-mahārāya (?	1673	837
....	1413-14	1036
SĀḶUVA		
Narasingarāya (I)	1477-78	1169
Bavyabalarāya	1482	943
	1490	1173
Immaḍi Narasiṅgarāya (Narasiṃha);	1493	481-83
Tammarāya-mahārāya	1494	1174, 1595, 809
	1504	533
Narasiṅgarāya (Immaḍi Narasiṃha)	1506	945
	1499	1140
	1502	1141
TUḶUVA		
....	1495	1191
Narasaṇṇa-nāyaka	1499	810
	1500	697
Vīra Narasiṃha (Bhujabalarāya)	1509	1170
	1510	676
Kṛishṇadēvarāya ;	1398(?)	643
Kṛishṇarāya [-mahārāya]	1509	474
	1512	623, 763, 1027, 1054

King	Date	No.
	1515	496, 526.527, 574, 606, 607 825, 1020
	1516	485, 495, 608, 821, 847
	1516–17	486
	1517	605, 620
	1518	441, 595
	1518–19	850
	1519	604, 668, 702, 806, 947, 948, 994
	1519-20	963
	1520	471, 949
	1522	610, 765, 897, 898 1005
	1523	609, 1181
	1520	488, 766, 801 831. 1142
	1525	1217
	1525-26	950
	1526	450, 633, 664, 964, 1002
	1527	442, 592, 711 902
	1521	575, 834, 951
	1529	710, 789
	1529–30	531, 627
	1537(?)	696
	1546–47(?)	742
	1659(?)	731
	...	628, 714
Achyuta(dēva (rāya ; Pratāpa Achyuta	1516(?)	640
	1528	1143
	1530	430, 564, 611 807, 899
	1531	565, 826
	1532	444, 836
	1533	566, 622, 802, 953
	1534	589, 594
	1534–35	590
	1535	593, 621, 675, 728, 746, 748, 787
	1536	591, 988
	1538	550, 567, 629, 856
	1539	432, 568, 596 625, 669-71. 707, 798
	1540	601, 612
	1541	965
	1542	437. 439, 489, 602, 875, 876, 1083
	1647(?)	804
Sadāśiva(rāya)	1523	586
	1524	737
	1542	966, 1078
	1543	613
	1544	578, 580, 844, 998, 1082
	1545	528, 535
	1545-46	429
	1546	445, 540, 599, 614, 954, 989,
	1547	532, 659, 660, 665, 672, 686, 698, 703, 705, 709, 720, 721
	1547–48	708
	1548	767, 794, 822, 955
	1549	435, 490
	1550	448, 666, 694, 712, 866
	1550-51	632

King	Date	No.
	1551	649-50
	1552	491, 615, 922
	1553	504, 539
	1554	534. 569, 588, 616, 956,
	1554-55	446
	1555	492, 617, 618, 645, 648, 957
	1556	452, 641, 644, 646, 768, 1215
	1557	542, 635, 873, 1218
	1558	541
	1559	543, 597, 667, 795
	1560	493
	1561	472, 554, 570, 790, 827
	1562	556, 571, 636, 832, 835, 990, 992, 999, 1144
	1563	828, 1176,
	1563-64	1204
	1565	626(?), 1183, 1219
	1568	430, 581, 600
	1568-69	1145
	1569	443, 769
	1570	1146
	1571	923
	1571-72(?)	959
	1577	1147
	1585	1149
	1587	1150
	1587-88(?)	578
	1591-92(?)	658

King	Date	No.
	(1604-05 ?)	
	1735(1757 ?)	1022
	...	440, 624, 699, 706, 722, 1000

ARAVĪḌU

Mahāmṇḍalēśvara	1555	750
Rāmhrāja-mahā-arasu; Rāma-rājayyadēva	1562	1059
	1579	732
	(1567 (?)	677
	1328(?)	509
Śrīraṅgarāya I	1573	466
	1578	770,
	1580	771, 1148
	1581	700
	1583	791
	1598(?)	467
Mahāmaṇḍalēśvara	1588(?)	855
Tirualarāja	1328 (?)	509
Veṅkaṭapati I	1587	433
	1589	584
	1592	579, 912
	1606	552, 845, 928
	1607	740, 788
	1608	958
	1609	494
	1613	1216
	1614-15	538
Rāmachandrarāya[Rāma II ?	1615-16	436
Veṅkaṭapati(?)]	1655	537
Śriraṅgaṅgya III	1645	723
	1653(?)	551, 553
	1658	848
	1659	773, 797, 799
	1659-60	1072

King	Date	No.
	1660	774-76, 785
	1661	529, 530 736, 796, 846
	1662	724. 733, 777
	1664	431, 778, 829, 851
	1665	1073-75
	1698(?)	830
	...	800,
Narasimha(?)	1404	428

MISCELLANEOUS

King	Date	No.
...	1350–51	745
	1353	502
	1385	782
	14th century	525
	1408	871, 872
	1418 (?)	719
	1422	816, 909
	1429	879
	1431	1197
	1461	1018
	1476	1214
	1498	498
	15th century	692
	15–16th century	730
	1501	484
	1520	487
	1531	952
	1534	854
	1538(?)	870
	1542	900,908, 1220
	1547	901
	1550	913
	1554	630
	1556	874
	1569	582
	1598	924
	16th century	925, 926
	1626	772
	1638	753
	1669	739
	1675	779
	1687	576
	1692	843
...	...	461, 555, 631, 726, 780, 840, 869, 1021, 1223

Introduction

This second volume of Vijayanagara Inscriptions consists summaries of 796 inscriptions topographically listed. They are from Chikkamagalur (110), Chitradurga (113), Coorg (1), Dharwar (71), Hassan (134), Kanara, North (71) and Kanara, South (296) districts of Karnataka. Of these Chikkamagalur, Chitradurga, Coorg and Hassan districts have been epigraphically surveyed almost thoroughly. It cannot be said so with regard to the other three districts. Kanara, North district has to be yet covered, only a few prominent and easily accessible places having been visited for copying inscriptions. With regard to Dharwar and Kanara, South districts it may be said that a more systematic survey might yield more inscriptions. The largest number of inscriptions from both the volumes comes from Kanara, South district which is a coastal district. A statistical analysis of these records reveal interesting facts about politico-economic history-a point which I would briefly elaborate in the sequel.

Political

Before making generalisations I would refer to some records pertaining to less known rulers. Two records-KN 690 and 454, dated 1366 and 1378 A.D., respectively-refer to the rule of Virupaṇṇa-voḍeya. The former refers to him as *mahāmaṇḍalēśvara* and *kumāra*. KN 454 has been noticed by Robert Sewell.[1] The gift recorded therein was made under orders form Vidyāraṇya-śripāda KN 690 is from Dharwar district, an area where the Vijayanagara rulers slowly dominated even from the period of Harihara I, Thus this record would be one of the earliest in that region. Virupaṇṇa of these is Virūpāksha I, son of Bukka I whose known dates range from 1354 to 1378 A D.

KN 455 dated 1381 A D., refers to Chikkarâya as the son of Harihara II and grandson of Bukka I. Sewell[2] identifies him with Virupaṇṇa II. But, Harihara II did have a son by name Chikkarāya who might as well be the prince that held sway over the Āraga tract as a successor to Virupaṇṇa who held office till 1378 A.D. at least, as noted above. We may here consider another record-KN 51[illegible]-which is the copy of a copper-plate grant found in the *kaḍitas* of the *maṭha* at Śṛiṃgēri. It records earlier grants also. Herein it is stated that the king bestowed upon his son Chikka Bukkarāya the administration over Āragarâjya. Barring the fact that it is a copy of a copper-plate grant, there is no other internal evidence to brush a side this record as unreliable. That this record refers to the prince as Chikka Bukkarāya raises in me a doubt whether Bukka II, the prince, was himself known as Chikkarāya in the sense that he was the next their to the throne and he was really Chikka Bukkarâya (Bukkarâya, the younger) since his grand father was Bukka I. It is therefore all the more possible that Chikkarāya noted above and Chikka Bukkarâya of the record under review were identical and that there was no prince called Chikkarāya other than Bukkarāya II.

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[1] *HISI.*, p. 201

[2] *ibid.*, p. 202

The undated Kaḷasa epigraph (KN 475) refers to the rule of Hariyappa-voḍeya of Āraga. He is given the titles *satya Hariśchandra, dhanurdhara-madhyama Pāṇḍavarāja, Bayakāra-pitāmaha* and *Maṅgarājātmaja.* Another record from Bāḷehaḷḷi (KN 502) dated 1353 A.D., also refers to the rule of Hariyappa-voḍeya of Āraga, said to be the son of Mārappa-voḍeya, eulogised as *Hindurāya-suratāḷa.* This Hariyappa may probably be another son of Mārappa, younger brother of Harihara I. We know of only one son of Mārappa, named Sāvaṇṇa. If this Hariyappa is another son, then, like his cousins Sāvaṇṇa I and Saṃgama II, son of Kaṃpaṇa I, this prince too might have been a governor. But he is not known otherwise. KN 475, however, refers to him as the son of Maṅgarāja. The title *Bayakāra-pitāmaha* would tempt one to associate him with the family of Bayakāra Rāmappayya, subordinate under Achyutarāya and Sadāśiva.[3] Also the genealogy given in one of them[4] does not refer to any person named Maṅga. In the Sāḷuva family Maṅgu, son of Guṇḍa was a general under Kaṃpaṇa II (c. 1365 A. D.). We cannot say whether Hariyappa-voḍeya was a son of Sāḷuva Maṅgu. If so, these Hariyappa-voḍeyas would be different from each other.

KN 1188 of 1422A.D., refers to Rāmachandra. Dēvarāya I had a son named Rāmachandra who was ruling in South Mysore in 1407 A.D., and was the governor of Udayagir province in 1417 A. D.[5] It is obviously the same prince who is now found governing probably the coasta tracts.

Three records—KN 1040, 1041, and 1045, all of them dated 1423 A.D.,–speak of Vijaya Bhūpati (*vīrapratāpa* Vijaya Bhūpati in KN 1046) as ruling. He is identical with Bukka III. We have inscriptions of Bhūpati-oḍeyār, son of Bukka II dated 1410 A.D., wherin he is stated to be ruling the region of North Arcot district in Tamilnadu.[6] But, this prince may as well be Bukka III himself! That the three records noted above are dated 1423 A. D., indicate that he continued to be in power although by 1422 A.D., his son had come to power.

KN 1135 and 1004 dated 1469 and 1470 A. D., respectively refer to *vīrapratāpa* Rājaśēkhara as the ruler. He was the son of Mallikārjuna and said to have been hardly five years old.[7] By this year Virūpāksha, younger brother of Mallikārjuna had asserted his claim to the throne. This was a period of confusion and political rivalry among the royal claimants to throne. That these records are found in the coastal region is an interesting point to be considered. This would show that all over the kingdom there were supporters to these princes. It is quite possible that even these subordinate chieftains and officials took part in these political manoeuvres.

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[3] Above, Vol. I, KN 293, 400 and 402

[4] *ibid.*, KN 400

[5] *HISI.*, p. 209, 211

[6] *ibid.*, p. 210

We may, in this connection, note KN 944 which is also from Basrūru. This is dated 1487 A. D., by which time the Sāḷuva usurpation was complete. This record refers to the rule of Pratāparāya-mahārāya who is said to have been the son of Virūpāksha. According to Nuniz, Virūpākha's eldest son killed his own father since he was sick of the wickedness of the king, but unwilling to ascend the throne as a sinner, he placed on the throne his own brother, although according to Sewell the eldest son was "slain by his younger brother Padea Rao." [9] 'Pratāparāya' of the record under review may be, in all likelihood, this "Padea Rao" or Prauḍhadēvarāya. KN 837 dated 1573 A. D. refers to the rule of a certain Prauḍhadēvarāya. But there appears to be some mistake either in the date or in the name of the king. On the basis of the genealogy of the chiefs of Nuggihaḷḷi given in the record and working backwards I have thought that this Prauḍhadēvarāya may be Mallikārjuna in whose reign period the chief Tirumalarāja held office. But it is difficult to be conclusive on this print.

At this juncture, I wish to draw the attention of the scholars to several interesting aspects that an analysis of the records of the Saṃgamas in the present volume as also the previous volume (I) reveal. We know that Hampi was the capital of the rulers of this first dynasty. But granting that Bellary district has not been surveyed completely, still, we find hardly fifteen records of these rulers in that district. On the other hand, in the Chikkamagalur district, in the present volume, there are about 40 records of these rulers, while in Kanara, South district there are more than 200 records. We should remember that the Vijayanagara empire was founded in defence of Hindu *dharma* which had received a jolt as a result of Mohammedan invasions. Though late, such of those chieftains that had held power managed to assemble the available forces and resources to resist the onslaughts. The Saṃgama brothers had the moral support of the Hoysaḷa. But they had to find resources in men and money. This they could get from the sturdy people of the Malenād region around the Chikkamagalur district and financial support from the rich merchant community of the coastal district of South Kanara. Further, they could get the blessings of the *maṭha* at Śṛiṃgēri which was an influential religious institution of the period and the locality that fulfilled the spiritual needs of the populace.

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[7] *ibid.*, p. 226

[8] Rama Sharma, M. H. . *The History of the Vijayanagara*, Vol. I p. 81

[9] Robert Sewell : *The Forgotten Empire*, p. 95.

This brings me to consider in a passing manner, the part played by the pontiffs of this *maṭha* and the relationship the Saṃgama rulers had with them. The first to be noted in this respect is KN 510 dated 1346 A.D. This is the well-known epigraph of Harihara I who along with his brother and Ballappa-daṇṇāyaka, the son-in-law and *kumāra* Sōvaṇṇa went to Śṛiṃgēri to celebrate the victory. It is known that by this year he had achieved his objective of vanquising the enemies and establishing an empire. Three years earlier, in 1343 A.D., his subordinate, Bhāyaṇṇa, son of Padmanābha of Sōma-vaṃśa had formed a village named Maṅgāpura, after his mother, got excavated a tank, and renovated an *agrahāra*, Hiriya Gaṃḍasi wherein an image of Hanumanta was got consecrated (KN 747). This was in Hassan district which area obviously had come under his control. In 1348 A.D., we find *haḍapada* Goutarasa governing Maṃgaḷūru-rajya, the area adjoining the coast of South Kanara. (KN 1007) In 1353 A.D., Sāvaṇṇa, described as the son of Vīra Hariyappa-voḍeya was governing the area around Lakshmēśvara in Dharwar district. This record (KN 717) indicates that Harihara I had penetrated into the northern area adjoining the Bijapur district. Sāvaṇṇa was in fact a son of Kampaṇṇa and not Harihara I.

Soon after his accession to the throne Bukka I paid a visit to Śṛiṃgēri in 1356 A.D. (KN 511). On that occasion he made a gift of money income to Vidyātīrtha-śrīpāda, the pontiff, for the livelihood of the servants of the *maṭha* and for feeding ascetics. KN 512 is a record of Harihara II dated 1480 A.D. This record is found in a *kaḍita* in the *maṭha* and is said to be a copy of a copper-plate grant. It refers to the two earlier grants made by Harihara I and Bukka I and further states that at the request of Bukka I, the sage Vidyāraṇya-śrīpāda returned to Śṛiṃgēri from Vārāṇasi after a short stay at Virūpāksha *i.e.*, Hampi. There is nothing in the record to discredit the statements made therein. It cannot be brushed aside as unreliable, more so when the statements made with regard to earlier grants are confirmed by the original grants themselves of that early period.

That these rulers looked to the pontiffs of the place with great veneration is clear from the statement made in KN 513, a record of Harihara II dated 1384 A D., wherein it is stated that the king gained the kingdom of knowledge (*jñāna-sāmrājya*) by the favour of Vidyāraṇya. Yet another record, KN 514, of 1386 A.D., registers a grant to the *mahājanas* of Śṛiṃgeri in the presence of god Virūpāksha of Paṃpā-kshētra in memory of this sage Vidyāraṇya who is said to have by then passed away. The record states that the gift land was divided into 100 *vṛittis* and an *agrahāra* was constituted thereof named Vidyāraṇyapura. Harihara II, described as Chikka Harinara (KN 515),himself went to Śṛiṃgēri to pay respects to Bhāratītīrtha-śrīpāda. This was in 1389(or 1380) A.D. Obviously, he must have gone there to pay respects to the pontiff who succeeded Vidyāraṇya, KN 516, also a copy of an inscription, registers a grant by the same king, in 1395 A.D. to those Brāhmaṇas who brought out commentaries on the four Vēdas. However, there is a snag in this. The record says that the gift was made in the presenee of the sage Vidyāraṇya-śripāda. But we have seen above that by 1386 A.D., this sage had already passed away.

Dēvarāya II invited Śaṃkarabhārati-voḍeya, the pontiff of the same *maṭha*, who had ascended the pontifficate after the demise of Purushōttamabhārati, to Vijayanagara and after worshipping his feet issued orders for a gift of a village in Bārākūru-rājya for god Vidyāśaṃkara and for the *bhikshā* of the ascetic. This was in 1429 A. D.(KN 519). It is probably the same sage that is referred to as Purushōttamāraṇya-yatīndra in KN 521 and 522 of 1432 A. D., as the recipient of a gift from the same king.

We have only two records of Kṛishṇadēvarāya, one of Sadāśiva and two of Śrīraṅgarāya III. These would show that the rulers of the first dynasty had closer contacts with the pontiffs of the Śṛiṃgēri-maṭha. A record of 1538 A. D., (KN 550) of Achyutarāya states that Vidyānagari was established by king Harihararāya in the name of Vidyāraṇya-śrīpāda and under the command of god Virūpāksha-liṅga of Paṃpā. This shows that by this time already the sage Vidyāraṇya had come to be associated with the establishment of the empire; and such accounts had come to be circulated among the populace. Obviously, this was more due to the great honour and veneration with which this sage had been looked upon.

We can also look into the statistical details of the Chitradurga and Hassan districts. There are about 22 records of the Saṃgama rulers in the former district while there are about 50 in the latter. A look at the map of Karnataka would show that Hassan is adjacent to and contiguous with the Chikkamagalur district while Chitradurga is more towards the north-east and adjacent to Bellary. Even here it will be seen that there are more records in Hassan rather than Chitradurga district.

In Chitradurga there are three records of Bukka I. The first of them at Chitradurga (KN 544)dated 1355 A.D., refers to *mahāmaṇḍalēśvara* Mallinātha-voḍeya, son of *aḷiya*(son-in-law) Sāyi-nāyaka discribed as *maṇḍalika-khaṇḍaya-rāya*, ruling at Bemmattanakallu *i.e.*, Chitradurga. KN 545 dated the next year refers to the same governor. Interestingly, this contains a saying of Siddarāma, the Vīraśaiva saint of Sonnalige. KN 572 is dated 1572 A. D. KN 560 and 561 from Harihara dated 1379 and 1387 A. D., are both of them, engraved by Dharaṇōja. The former refers to Mudda-daṇḍanāyaka as the foremost of the ministers of Harihara II.

We have a record of 1386 A.D., (KN 637) from Jaṭṭiṃga Rāmēśvara which refers to the rule of Vīra Bhūpati-oḍeya. This cannot be Bhūpati-oḍeya (Vijaya Bhūpati) discussed above, for, this would be too early a date for that prince who is known to have been in power as late as 1422–23 A.D. Sewell has noticed an inscription of "prince Vīra Bhūpati son of Bukka II and grandson of Harihara II"[10]. But this does not appear to be correct, for, if by 1386 A.D.. he were about 21 years of age at least, he would be nearly 60 years old by

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10. *HISI.*, p. 203

1422–23, A.D. The political conditions of the period would not probably warrant the rule of such an old person. It would also be difficult to presume that this Vira Bhūpati would have claimed independent rule as early as 1386 A.D., and issued a copper-plate grant. The Kaḍḍihaḷḷi copper-plate grant (KN 639) is dated 1394 A.D.

KN 563 of 1424 A D., refers to the construction of the dam on the Haridrā river built earlier by Bullarāja during the reign-period of Dēvarāya I (Cf. KN 562) which now breached. Chāma-nṛipāla, the army commander (*samasta sainyādhipati*) agreed to get it repaired. KN 549 of the same king, Dēvarāya II, reveals the names of the king's elder sister and her husband as Harimāṅgā and Sāḷuva Tipparāja. This is dated 1425–30 A.D. The chief accountant (*karanādhipa*) Siṃghaṇa served this princess and we find him herein constructing the temple of Kallinātha.

The earliest record (KN 747) in Hassan district is dated 1343 A. D., and registers the formation of a village by Bhāyaṇṇa, a subordinate of Harihara I, in 1343 A. D. KN 741 is an interesting record that refers to the rule of Bukka I. The date details are irregular, but they may be equated with 1357 A. D. The record, however, refers to orders issued by Hukkaṇṇa–voḍeya to the prince Bukka regarding strengthening of the channel. This Hukkaṇṇoḍeya is obviously Harihara I. In KN 727 of 1360 A. D., the donor Tippaṇṇa-voḍeya, son of Īśvaradēva of the Brahmakshatriya family, who was a general under Bukka I is described as that king's eldest son. He is credited with victory over Gōpāladēva of Uchchaṅgi. Another officer was Basavaya–daṇāyaka who was a *mahā-pradhāna* (KN 744). KN 814 of 1368 A. D., is the famous Śravaṇabeḷagoḷa incription of Bukkarāya I who established amity between the Śrīvaishṇavas and the Jainas. This record shows that religious harmony was quite essential for national integration and that one creed would get itself honoured by giving due respect to other creeds. Such an attitude was the necessity of the day and the king obviously reminded his subjects of their moral duties.

There are about two score records of Harihara II. In 1373 A.D , he makes a grant of a village renamed Honnalāpura after his mother Honnāyi. The gift was made to several Brāhmaṇas through Mudda–daṇḍēśa (KN 803). Six records (KN 754-59) are from the Chennakēśava temple at Bēlūru. For the worship of god Śrī Rāma and for the provision of alms to the pontiff in the *maṭha* of Surēndratīrtha-śripāda of Bēlūru, Bukka I had made a gift of 4 *varahas* and 8 *paṇas* to be paid by the palace through Teppada Nāgaṇṇa-oḍeya In lieu of this Harihara II made a gift of lands through Guṇḍappa–daṇṇāyaka in 1398 A.D. (KN 760). Likewise, in 1397 A.D., he had renewed grants to god Chennakēśava of Vēlāpuri (Bēlūru) originally made by Hoysaḷa Vishṇuvardhana more than two centuries earlier (KN 759). This record informs us that the original tower and door-way of this temple burnt by Gaṃga-śālār of Kaluburage, was got newly built by this king who also reinstituted several services in the temple. The record furnishes a genealogical account of the king and states that he was ruling from Vijayanagara, the new capital city *(abhinava–mahārājadhāni)* in Paṃpā. Vijaya-daṇḍanātha who attended to the renovation work at the instance of the king is also eulogised. The king also ordered *mahāpradhāna* Kaṃpaṇṇa to repair the roof stones of the *sukhanāsi* of the temple. This latter is to be identified with Harihara's younger brother of that name. This was in 1381 A.D. (KN 754). Several of the villages gifted by him were named after himself. as Hariharapura (KN823 and 849), and Hariharamahārājapura (KN 784).

KN 783 dated March-April 1445 A.D., refers to the rule of Dēvarāya II whose genealogy from Saṃgama is recounted. The record states that the king was suffering from a disease of the heart (*hṛidrōga*) and he sent Nāganātha to Kāśi and other holy places to perform religious ceremonies, on his behalf, and according to Vedic treatment(*vaidiki chikitsā*), On the return of that Brāhmaṇa the king bestowed upon him the village Gōvahaḷḷi renamed Dēvarāyapura. We know that Dēvarāya II passed away one year later, on May 24, of 1446 A.D. (KN 817-18), Obviously the heart disease lingered on for one more year before it took its toll.

Saṃgama rulers have about 26 records in Dharwar district. Of these a dozen belong to the reign-period of Harihara II. KN 717 of 1353 A. D., refers to the rule of Sāvaṇṇa-oḍeya, son of Harihara I. Most likely he was governing the region around Lakshmēśvara familiarly known as Puligere. Virupaṇṇa-oḍeya, described as *mahāmaṇḍaḷēśvara* and *kumāra*, was governing the region around the former Nāgarakhaṇḍa in 1366 A.D. (KN 690). He can be identified with his namesake, son of Bukka I. The Baṃkāpura epigraph (KN 652) is an incomplete record of Harihara II who is said to have become king after the death of Bukka. Mādhava-mantri is described as the governor of Male-rājya. KN 661, engraved on a set of copper-plates says that out of the 60 villages of Gadaga-dēsa, 22 were endowed to the two temples of Tryaṃbakēśa and Vīranārāyaṇa at Gadag by the king at the instance of the king's preceptor Vāṇīvilāsa Kriyāśakti. From KN 662 we learn that the 66 villages were actually divided into three parts of 22 villages each, one part being set aside towards royalty (*rājaṃśa*), the second for the temples as noted above and the third converted into an *agrahāra* made over to Sammaṇāchārya who was the accountant (*sēnubhōga*) of Gadaga-dēśa and also for other Brāhmaṇas. KN 687 of 1395 A.D., refers to Mādhava as the governor of Gōve and Maṅgappa-daṇḍanātha was the minister of the king. Mallappa was the general (*sēnādhipati*) 1 under Mādhava. KN 679 speaks of Bāchaṇṇa-oḍeya as the minister (*pradhāni*) of Gōve, in 1399-1400 A.D.

A record of Dēvarāya I (KN 688) speaks of the installation of the statue of Kumāra Rāmanātha in 1407 A.D., by Mādarasa. By this time this hero of Kampili had become deified. The record gives the genealogy of Mādarasa who was the son of *sēnādhipati* Saṃgama and grandson of Baicha-veggaḍe. This last named was the *bāhattara-niyōgādhipati* and a devout servant of Kaṃpila-rāya. Gōve-rājya was being administered by Sāvaṇṇa-voḍeya described as *pradhāna-daṇḍanātha* and son of Nāgaṇṇa-daṇṇāyaka-voḍeya (KN 689 . This Nāgaṇṇa-danṃāyaka figures as the *mahāpradhāna* in 1451 A.D. (KN 718).

Saṃgama rulers are represented by more than 40 records in Kanara, North district. KN 918 and 919 dated 1366 and 1368 A.D., respectively refer to the rule of (Vīra) Bukkarāya ruling from Hāstināvatipura. In both we find Mādhavāṅka stated to be administering Banavāsi–1200 division. Lakuḷīśvaradēva(–oḍeya), father of Bikkidēva, the recipient of the gift, is described as *Kadambarāya–kulāchārya.* K.N. 920 from the same place (Banavāsi) teulogises Harihara II as *Turushkarārya–śiraḥkanduka–krīḍā-vinōda* (one who pleases himself with the playing of the head of the Mohammedan king as with a ball), *Magadharāya-māna-marddana* and *Chōḷarāya-hēḷāpaharaṇa-bhāḷalōchana.* While the first title is meaningful, he two others are just fanciful. We know of no king of the Magadha or Chōḷa countries with whom Harihara had an opportunity to combat. In KN 927 of 1404 A. D., Ichappa-voḍeya of Gōvā is described as the minister of Karnāṭa (*Karnāṭa–mahāpradhāna*). The name Ichappa may be a mistake for Bāchappa, and we find him governing Haive, Tuḷu and Koṅkaṇa from Honnāvara (KN 863). In 1398 A. D., Maṅgappa–daṇṇāyaka attacked the Tuḷu country and had camped at Bidire where he had overwhelmed the Chauṭas. Thereafter, he proceeded further leaving behind an army led by *mahāmaṇḍaḷēśvara* Haivarasa-oḍeya. The Chauṭa attacked this residual army when two heroes who opposed the Chauṭa lost their lives. Bommaṇṇa–nāyaka, father of one of the deceased heroes, is described as the *rājaguru* of Nagire. These we come to know from KN 881 and 882 of the same date. KN 858 dated 1401 A. D., states that Gōvindadēva–voḍeya was ruling Haive, Tuḷu and Koṅkaṇa provinces. This officer figures also in KN 857 which is fragmentary. God Mahābala of Gōkarṇa was the most prominent deity of this region and several of these records register gifts for the temple and the *maṭha* thereof.

The expansion of the empire into the coastal region was a natural result of the desires of its founders. The rulers first penetrated into South Kanara by 1356 A. D. Kikkāyitāyi, the widow of Hoysaḷa Ballāḷa III acquiesced the presence of the Saṃgama brothers. At Attāvara in South Kanara we have a record of Bukka I (KN 1029) dated 1345 A, D., indicating that by then the Vijayanagara forces had penetrated into the Āḷupa region since we find *mahāmaṇḍaḷēśvara* Śaṃkaradēva–oḍeya governing Maṃgalūru-rājya by that date. Obviously, Kikkayitāyi thereafter supported them and she also figures as a donartrix when the Saṃgama brothers paid a visit to Śriṃgēri. But, in Kanara North, the Nagire and Hāḍuvaḷḷi chiefs still continued to be in independent power of the region. The records of the district throw light on the battles that the Vijayanagara rulers had to engage themselves in, with the local chiefs,

KN 880 dated 1378–79 A. D., refers to *haḍapada* Nāgaṇṇa–voḍeya governing Haive and Koṅkaṇa from his headquarters at Honnāvara. But quite obviously sometime thereafter, the region, specially Nagire, slipped out of Vijayanagara control. KN 881 and 882 are engraved on two hero-stones dated 1398 A.D. It is stated that *mahāpradhāna* Maṅgappa-daṇṇāyaka attacked the Tuḷu country and camped at Bidire after overwhelming the Chauṭas. This Tuḷu-rājya does not figure as one of the provinces governed by Nāgaṇṇa–

voḍeya in 1381 A. D. But a record dated 1401 A.D[10]., states that *mahāpradhāna* Sōmadēva-voḍeya was governing Haive, Tuḷu and Koṅkaṇa from his headquarters at Honnāvura. Between 1381 and 1401 A. D., therefore, the Tuḷu province must have come under the direct control of the Vijayanagara rulers.

Saṅgirāya-oḍeya figures in KN 871 dated 1408 A.D. as the chief of Hāḍuvaḷḷi He was the son of Bhairādēvi wife of Haiva-bhūpa and had a son Mallirāya, on whose death he convened an assembly *(samudāya)* of the whole town of Bhaṭkal and set up a memorial stone (*nīśidi*). This record does not refer to any sovereign. In 1415 A. D. Dēvarāya I sent an army under *mahāpradhāna* Śaṃkharadēva-oḍeya. This latter camped with his Tuḷu army at Baṭakala when Saṅgirāya-oḍeya opposed him with his own forces (KN 883). Even in 1422 A.D., Saṅgirāya was in a mood of revolt. KN 878 of that year records the death of a hero in a battle fought by Saṅgirāya-voḍeya against *mahāpradhāna* Virupaṇṇa-voḍeya who had his capital at Bārahakanyāpura but was camping at Bayidūru with the soldiers (*hallāḷu*) of the *battukēri* of Bārakūru.

The neighbouring chieftaincy of Nagire appears to have looked at Hāḍuvaḷḷi with great concern about its power and so made common cause with Vijayanagara. In 1423A.D., *māhāmaṇḍalēśvara* Kēśavadēva–voḍeya grandson (*momma*) of Haivarasa of Nagire attacked Hāḍuvaḷḷi. The latter chief bided his time for a few years and in 1430-31 A.D., when his namesake Saṅgirāya-oḍeya was ruling Nagire, he led an army against that chief. Interesting developments followed. A certain Bhairavadēva of Asakali, probably a local chief changed his allegiance from the chief of Nagire to hechief of Hāḍuvaḷḷi. One of his soldiers fell in the battlefield. *Mahāpradhāna* Lakhaṇṇa–voḍeya who was governing Honnāvurā-rājya now joined hands with Saṅgirāya of Nagire when Bhairavadēva assisted him.

Sangirāya of Hāḍuvaḷḷi was succeeded by Īndagarasa–oḍeya. This chief ruled for nearly three scores of years. Around 1471 A.D. he again inter fered with the politics of Nagire. KN 893 of that year states that *mahāmaṇḍalēśvara* Bhairavadēva of Nagire was then governing Nagire and Honnāvura *rājyas* in conjunction with his younger brother Mallirāya. But serious differences of opinion between them led to quarrels and provided an opportunity for the Hāḍuvaḷḷi chief to take sides with Bhairavadēva hand encounter the forces of Mallirāya. Quite obviously Mallirāya who had probably an upper hand in the beginning, had to retrace his steps. Virūpāksha was then the ruling Vijayanagara king.

Let me now survey the inscriptions of Kanara, South district pertaining to the Saṃgamas. The occupation of the coastal districts was very important for these rulers since it would control commercial contacts with the Arabs and the Portuguese. Right from the reign-period of Bukka I these rulers concentrated as if it were upon the occu-

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pation of this region. We have already referred to the lone record of Harihara I (KN 1007) from Kântāvara in which *haḍapada* Gautarasa is stated to be ruling over Maṃgaḷūru-rājya.

The two provinces that figure prominently in this region were the Bārakūru and Maṃgaḷūru *rājyas*. Of these Bārakūru had commercially strategic importance. It was entrute the upland districts to reach the sea-port and was thus a commercial centre even from the period of rule of the Chālukyas in the 10th-12th centuries. It was therefore quite imperative upon the Vijayanagara rulers to appoint their own officials as governors of the provinces. A study of the records shows that these officials managed the affairs skillfully without interfering in the local customs and traditions and with due regard for the socio-economic structure of this society. This was a matriarchal society following the *aḷiya-santāna* system. The people were commercial in outlook and attached great importance to the economic ties developed and strengthened through bussiness transaction.

The Bārakūru province (*rājya*) was governed by Gōparasa in 1353 A.D. (KN 1192) But, thereafter there was a change in administration. We find Malleya-daṇṇāyaka. In fact, this governor is found mentioned in a damaged record from Kañchigāna (KN 968) wherein he is referred to as *mahāpradhāna*. We do not know if he was holding any office on that date. Gōparasa held the office till at least 1153 A.D., December 15. (KN 1192). But the Kōṭēśvara epigraph (KN 980) dated a month earlier, 1153 A.D., November 12, refers to Malleya-daṇṇāyaka and another person both of whom seem to have jointly executed some deed. The record is damaged and does not say that this *daṇṇāyaka* was governing any province. *Pradhāna* Māleya-daṇṇāyaka, probably, the same as above, figures as a donor in KN 981 of 1357 A.D., But the Kōḍēri epigraph (KN 978) of 1358 A. D., clearly refers to him as the governor of Bārakūru-rājya. He continued to be in such a position till 1365 A. D. (KN 983, 1087). From 1366, A.D., onwards we find *mahāpradhāna* Gōparasa-voḍeya as the governor of that province(KN 1207). This record from Uḍupi refers to an original grant of land made by Viṭṭhala-daṇṇāyka to the god of Uḍupi, after purchasing the same from Sōvaladēvi. But after her demise Malliya-daṇṇāyaka is stated to have made a fresh grant of land and garden for offerings to god Mūḍadēva (?). Who this latter person is cannot be said with certainty. Could it be that Sōvaladēvi was his wife and after her death he made a fresh grant. ?

Under Harihara II Bārakūru was governed by *mahāpradhāna* Mallappa-voḍeya, *mahāpradhāna* Basavaṇṇa-voḍeya, *mahāpradhāna* Jakkarasa (Jakkaṇṇa-voḍeya), *mahāpradhāna* Bommarasa, *mahapradhāna* Gōpaṇṇa, *mahāpradhāna* Śaṃkaradēva-voḍeya and *mahāpradhāna* Nāgarasa, in different periods. Maleya-daṇṇāyaka who was also a *mahāpradhāna* continued to hold the office in 1388 A. D. (KN 996). The Uḍupi epigraph (KN 1208) of 1388 A. D., refers to Mallappa-voḍeya of Honnāūra as governing Bārakūru by the order of *mahāpradhāna* Guṇḍapa-daṇṇāyaka. This would probably indicate that the king took the advice of Guṇḍapa before making the appointment. But we find him governing Tuḷu, Koṅkaṇa and Haive in 1387 A.D., itself(KN 1097, 1098). Probably by the end of 1387 A.D., he had been appointed as governor of Bārakūru province. KN 1023 of 1387 A.D. September 30 states that he was administering that province under the orders of the king himself. He continued in that position till 1390 A.D., May (KN 993). But we see that he was dissociated with the administration of other provinces, since only Bārakūru-rājya is associated with his name in the above records.

Before him *mahāpradhāna* Jakkarasa (or, Jakkaṇṇa-)-voḍeya was governing Bārakūru (KN 969 dated 1384 A. D. and KN 1096 dated 1386 A.D.). In KN 1096 it is stated that this peson was the *pradḥāni* of Mudda-daṇṇāyaka. Earlier, between 1378 and 1381 A.D., we find *mahāpradhāna* Bōmmarasa-voḍeya as the governor. After Mallappa *mahāpradḥāna* Saṃkharadēva-voḍeya was governing Bārakūru-rājya between 1393-94 A.D., (KN 1103) and 1398-99 A. D. (KN 1162). KN 1105 dated 1399 A.D., July 4 refers to *mahāpradhāna* Nāgarasa-voḍeya as governing from the capital at Bārakūru. The province over which he was administering cannot be made out from this badly damaged record. But there cannot be any doubt that it was Bārakūru-rājya itself.

Under Dēvarāya I, Bārakūru-rājya was administered by three *mahāpradhānas*, *viz*, Bāchaṇṇa, Sirigirinātha and Śaṃkharadēva. Bāchappa, (Bāchaṇṇa-oḍeya) was administering in 1407 A.D. (KN 1189) and again in 1447 A.D. (KN 986). Between these two dates there is a gap of four decades. On the latter date Dēvarāya II was the ruling king. Śaṃkharadēva who held the office till 1398-99 A.D., under Harihara II was restored to that position by 1413 A.D. (KN 1110) and he continued to be the governor till 1420 A.D., (KN 1114 and 1115).In 1408-09 A.D., according to the epigraph from Airōḍi(KN 1079),Sirigirināthadēva-voḍeya was ruling Bārakūru-rājya under Siṃgaṇṇa-daṇṇāyaka. This latter seems to have been quite a powerful general under the king, for, he is described as administering (*pāripatya*) the whole kingdom according to the Uḍupi inscription (KN 1213).

Two officers under Dēvarāya II who figure prominenty in the records of South Kanara district are *mahāpradhāna* Chandarasa and Aṇṇappa or Aṇṇarasa. The former was administering Tuḷu-rājaya also in 1430 A.D. (KN 1118). Till 1434 A.D., we find him in this position(KN 1154). On the other hand,in 1417 A.D., Aṇṇappa-oḍeya was governing Bārakūru and Maṃgalūru-rājyas under orders from the king. In fact, on this date Dēvarāya I was still ruling and hence Dēvarāya II was probably an heir apparent (*yuvarāja*). But Aṇṇappa's this charge appears to have been temporary and after Chandarasa, we find this governor in Bārakūru from 1435 A.D., (KN 1201) to 1440 A.D., (KN 1066). On this last date he was governing Maṃgalūru- rājya also under the orders of Āchaṇṇa-daṇṇāyaka. In 1442 A.D., (KN 1126) Timmaṇṇa-oḍeya was governing probably the same two provinces under orders from Lakhaṇṇa-daṇṇāyaka who is also described as *mahāpradhāna*. KN 1125 of 1437 A.D., states that the same Lakhaṇṇa-daṇṇāyaka was managing the kingdom at the instance of the king. In 1449 A D., Rāyarasa-voḍeya (KN 1127) and in 1450 A.D , Liṅgappa-voḍeya (KN 936) were in charge of this province.

It is interesting to note that all these governors were disignated as *mahāpradhānas*. As shown above, Siṃgaṇṇa-daṇṇāyaka, Lakhaṇṇa-daṇṇāyaka etc. were above these in hierachy and sometimes they are said to have been managing the administration of the whole kingdom on behalf of the king. There are two noteworthy factors to be considered. We know that the kings had to be always fighting battles against the external enemies, the Bahamanis and later the five Sultans that distributed among themselves that Sultanate on the one hand and the Hindu kings like the Reḍḍis of Rajahmundry and the Gajapatis of Orissa. Naturally, the military personnel, specially the army commanders, were closer to the king. Althrugh some of these directly administered provinces were supposed to be under their charge, they oppointed *mahāpradhānas* who stayed in the provincial headquarters for purposes of administration. Secondly, as the kingdom slowly expanded into an empire occupying the whole of South India the king could not have direct control over these regions. Also, by then small chieftaincies had come into existence and they had local support. The kings could not suppress them for it was feared that it would rouse the regional sentiments which would be detrimental for the new kingdom's progress. Hence, they took cognisance of these chiefs; allowed them to administer their chieftaincies without interference so long as they supplied them men and money–i.e. battallions of army and good chunks of income, These were essential for them and thus a typical feudal system, what came to be known as the *nāyaṃkara*, came into existence.

But even here the king had to be cautious. He did not desire the rule of loca chiefs in sensitive areas, sensitive both geographically and economically. These areas needed personal supervision and the king had to have direct control over them. This explains the appointment of governors in provinces like Maṃgalūru, Tuḷu and Bārakūru which were quite far off from the capital. But into those coastal regions poured the immigrant merchants from Europe–Portugal–and Arabia.They were in search of new pastures for purposes of trade mainly and of occupation in circumstances favoured. They thus followed a policy of commercial and colonial expansion, and with them the kings had to deal diplomatically. Vijayanagara kings were interested in the horses that they brought and willingly traded with them. But these ruleres did not appreciate their scheming designs to dig in politically also. Naturally, in these areas the kings had to have *de jure* as well as *deofact* mastery..

The governors so appointed administered these areas with watchful eyes. We shall see how they brought under direct control the Nagire and Hāḍuvaḷḷi regions, after a series of serious battles; Even in Bārakūru and Maṃgaūru–rājyas, the governors were vigilant and took timely action in putting down disturbances either by reconciliation or stern action. KN 1109 is a record of Bukka II dated 1405 A.D. It states that a certain Mahābaladēva took away the *anya-mānya–samaya-saṃkēta* of the office of *seṭṭi* (*seṭitana*) of the *halaru* of *hattukēri* and others of Bārakūru. The exact import of this is not clear to me. But it would appear that it had to do something with the insignia associated with the office of the merchant chief. Upon the request of Chikkaṇṇa, the *sthānapati* of the area, the king sent *mahāpradhāna* Bāchappa of Gōve, who having made some adjustements, at the instance of the king, donated lands as *mamṇa-mānya-honna-jāvaḷi* (?). Of the ten localities (*hattukēri*) of Bārakūru, between the two-Maṇigārakēri and Chauḷiyakēri-there arose a dispute with regard to business dealings in sugar (KN 1118). *Mahāpradhāna* Chandarasa-voḍeya thereupon invited both the parties and brought about amicable settlement between them. While Bāchaṇṇa-oḍeya was ruling over Bārakūru-rajya a certain individual named Hosaba-mūli was unjustly killed by the king's soldiers. Daṇḍappa-adhikāri who was and ministering Kārakaḷa-sthaḷa-nāḍu swiftly acted and with (the help of) Mārama-heggaḍe the *mūḍila*, the eight *jonanis* and the *sabhā* of 32, passified the bereaved family and granted, land to them (KN 1189). The Uḍupi inscription of 1436 A.D. (KN 1213), of the reign-period of Dēvarāya II states that Aṇṇappa-voḍeya who was governing Bārakūru-rajya raided Śivaḷḷi. This led to dislocation and disorder. The circumstances that led to such a raid are not specified, but the consequence was probably unanticipated. The record says that the *hattukēri* and those of the *kaṭṭaḷe* of Bārakūru consoled the local populace and under instructions from Aṇṇappa-voḍeya a gift of land was made to set in order the temple of Śivaḷḷi.

The part played by the feudatory chiefs can well be understood by the relationship the Nagire chieftains had with the rulers of Vijayanagara. After the death of Harihara II internecine quarrels threatened the stability of Vijayanagara. Between 1404 and 1424 A. D., there were as many as three rulers, Bukka II, Dēvarāya I and Bukka III besides Vīrūpāksha, the younger brother of Bukka II and Bhūpati-oḍeyār, son of Bukka II who too staked their claims. This provided an opportunity for both the Nagire and Hāḍuvaḷḷi chieftains to make a bid for sovereign power. Unfortunately, instead of being united in the offensive they quarrelled between themselves. Kēśavarāya of Nagire was the first to fall upon Hāḍuvaḷḷi. Vijaya Bukkarāya III's record (KN 887) registers to death of a hero in the battle fought by Kēśavadēva-oḍeya and Saṃgirāya-oḍeya of Hāḍuvaḷḷi. KN 885 and 886 also speak of this battle. KN 887 clearly refers to the offensive policy of Keśavadēv aagainst Saṃgirāya of Hāḍuvaḷḷi. All these are dated 1423 A.D. When Dēvarāya II came to the throne he deputed *mahāpradhāna* Bhānappa-oḍeya ruling from Honnāvura. KN 888 records the battle fought between him and Kēśava-oḍeya of Nagire.

This Kēśavadēva was assisted by his nephew, Saṃgama or, Saṅgirāya who was his successor (KN 1015 and 1021). KN 1015 provides the genealogy of these chiefs from which this information is gathered. He had assisted his father in the battle against the Hāḍuvaḷḷi chief (KN 877). This was in 1423 A.D. Four years latter, in 1427 A.D., we find him playing a very prominent diplomatic role (KN 889). This record refers to *mahāpradhāna* Timmaṇṇa-voḍeya governing Haive, Tuḷu and Koṅkaṇa from Honnāvura. Ummaara-marakāla who was then the chief of the *hañjamāna* of that capital city, due to some differences with the governor, left the place with all his flowers and moved over to Kāsarakōḍu The governor now sought the help of Saṃgirāya (Saṃgama) of Nagire to arbitrate. The latter deputed his minister Saṅgava Kōṭīśvara-nāyaka who, along with 100 soldiers, joined the forces of the governor. This combined army is stated to have treacherously attacked Kâsarakōḍu and behaved rudely with the womenfolk of the *hañjamāna*. But, the record says that later on Kōṭiśvara-nâyaka himself opposed the forces of the governor, succeeded is transporting Ummara-marakâla and the womenfolk to places of safety through ferries and in the sequel laid down his own life. His brother set up the memorial stone.

This is an interesting epigraph of Dēvarāya, II, Curiously it refers to the defeat his own governor's army suffered, an unusual convention of a looser in battle recording the setting up of a memorial stone of the winner. It could be that the king realised that the steps taken by his governor was not to the liking of the local propulace and, the high-handedness of the soldiers hurt their sentiments. It would be wise to own up the mistake and record the events as they occurred and thereby regain the confidence of the people. This would please the Nagire chief also who might not have liked such a highhandedness.

This policy paid off. In 1431 A.D., we find Lakhaṇṇa-voḍeya as the governor of Honnāvuru-rājya. The record (KN 890) says that Bhairavadēva of Asakali, probably a local chief, changed sides and moved over to the side of Saṃgirāya of Hāḍuvaḷḷi dissociating himself with *mahāmaṇḍalēśvara* Saṃgirāya of Nagire. A first round of battle was fought whereafter Lakhaṇṇa joined the Nagire chief with a desire to capture Hāḍuvaḷḷi But still, neither the Nagire chief nor Lakhaṇṇa could gain any tangible victory.

The Mūḍabidare inscription(KN 1015)of 1430 A.D., indicates that Saṃgama of Nagire was succeeded by his nephew Bhairava, son of Lakshmimati and Tâyapparasa. This chief also appears to have attempted at rebellion. KN 891 from Kaikiṇi dated 1438 A.D., states that *mahāpradhāna* Antappa-oḍeya, governor of Haive, Tuḷu and Koṅkaṇa with his capital at Honnâvara, marched against Bhairavadēva and in the battle fought at Maṅki, defeated him. This put an end to Bhairavadēva's attempt at independence. He continued to be a subordinate chief till 1461 A. D., around which year he took seriously ill (KN 1018). He did not survive for long since we find Immadi Bhirarasa ruling over the chieftaincy by 1462 A. D. By now Dēvarâya II had passed away and after a brief rule of about an year by Vijayarâya, Mallikârjuna assumed power. Neither this ruler nor Virūpâksha, his cousin who succeeded him, was strong enough to hold the kingdom. This led to Sâḷuva usurpation. But this period of confusion provided an opportunity for Bhairavadēva II of Nagire to raid upon Haḍuvaḷḷi. Bhairavadēva was ruling conjointly with his younger brother Mallirâya\and the serious differences between them encouraged Indradēva-oḍeya of Haḍuvaḷḷi attack the armies of Mallirāja(KN 893) in 1471 A.D., on behalf of Bhairavadēva as it were.

To complete the story. By now the Portuguese also had entered the fray. Goa was an important port held by the Hindu chiefs. But Mahmud Gawân, the Bahamani premier was quicker in action, According to Ferishta, he marched against Goa of which he became the master.[12] Virūpâksha suspected the Navayats of Kanara to be in league with the Sultan of Bahamani and ordered their massacre. The Navayats fled to Goa and since they practically monopolised sea-trade, as a measure of retalliation they attacked all merchandise to Goa resulting in great commercial loss to Honnāvara.

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[12] *History of the Rise of the Mahomedan Power in India till the year 1612 A.D* (Trans : Briggs), II, pp. 483-85

By 1481 A.D., Dēvarasa-voḍeya, nephew of Mallirāya had succeeded the latter, as a *mahāmaṇḍalēśvara* of Virūpāksha. According to Ferishta Muhammad Shah II sent his general Yusuf Adil Shah to oppose the invader-the Vijayanagara army [13]. That Muslim army not only drove out the enemy but also pursued them upto Mirjān. KN 894, 895 are records of Vīrūpāksha dated 1481 A.D., which refer to Dēvarasa-oḍeya, a nephew of Mallirājēndra, as the chief of Nagire, Tuḷu and Haive-rājyas and register the death of Raṇagabhi-nāyaka and others in a battle the details of which are recounted. It is said that this Raṇagabhi(bha)-nāyaka, lord of the city of Aḍakeya-kuḷi, was administering Haive-rājya under orders from Dēvarasa-voḍeya, when a Mohammedan army(*turika-pāya-daḷa*) led by Kēsari Khan attacked Haive through Gōve. KN 894 says, more clearly, that the *gōpradhāna*,Kēsari Khan, was governing Gōve at the instance of the Sultan of Bedire (Bidar) and Nizamuddin Mulk along with many ministers attacked Miḍuje(*i.e.* Mirjān) from Gōve. Raṇagabhi-nāyaka and his younger brother Dēvu-nāyaka fell in the battle after a valiant fight (KN 895). KN 894 says Kallaṇṇa-nāyaka and two others went to the rescue of Raṇagabhi-nāyaka who had been captured and in the encounter with the Muslim force (*turuka-daḷa*) they lost their lives. The date of KN 845 is read as Śaka 1406 and equated with 1484-85 A. D. But it is more likely that this is also dated Śaka 1404=1481 A. D., the date of other two records. In this record Maḍagōve is mentioned. Kēsari Khan referred to here is identical with Kiswar Khan, the governor of Goa. Almost twelve years later, in 1494 A. D., Yusuf Adil Shah of Bijapur again attacked Nagire. The Kaikiṇi epigraph [14] of that year states that Dēvarasa-voḍeya marched with all his forces against Mokadumba, the Sultan's vazir. Malik-ain-ul-Mulk was then the governor. Bhayiraṇa-nāyaka of Heggunji, with his men, all of them decorated with golden dagger(*chinnada kakkaḍa*)faced the Muslim force valiantly.

Events in this coastal area moved faster. The Portuguese landed in Anjediv island. The Portuguese evidences help in the reconstruction of events of this period. Epigraphically speaking, it is during the chieftaincy of Bhairarasa-voḍeya of Nagire that we come to know of the political events of the period. KN 1027 and 1054, both dated 1512 A.D., are records of Kṛishṇadēvarāya. The first of them states that Ratnappa-voḍeya was governing Maṃgaḷūru and Bārakūru-rājyas when an agreement was concluded among the chiefs of the three *sthānas*-Yellūru, Puttige and another (name lost)-in writing given to Tirumalarāya-chauṭa after Kunda-heggaḍe and Tirumalarasa Kiṃnika-heggaḍe agreed between themselves, that in case of any attack from Bhayirarasa of Nagari over Puttige-sīme, these three would, at their own cost, come to the rescue of the attacked victim. KN 1054 appears to be an identical record, but is damaged.

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13 *ibid.*, pp 537-38

14 *KI.*, *I*, No. 67

Bhairarasa was succeeded by Immaḍi Dēvarasa-voḍeya(same as Sāḷuva Kṛishṇadēvarāya-voḍeya) some time before 1516 A D., the date of KN 870. Two inscriptions from Kaikiṇi (KN 897, 898) dated 1522 A. D., state that during Immaḍi Dēvarāya-voḍeya's administration over Haive, Tuḷu and Koṅkaṇa, the Portuguese army had to be encountered upon. This army of the Portuguese captain (*Gōveya Paraṅgada kapita*) at Maḍa Gōve gave a stiff battle when several heroes like Tammi-nāyaka, and Vīru-nāyaka (along with his servants-*vōleyakāra*) fell in the battle-field. KN 898 seems to give the name of this captain (*kapita*) as Mohara, of the *Paraṅga* army of Gōve.

The series of attacks upon Nagire seem to have encouraged *mahāmaṇḍalēśvara* Gururāya-voḍeya of Hāḍuvaḷḷi to invade Nagire in the early month of 1550 A.D. The two forces met in the open field near Nagire when the Hāḍuvaḷḷi chief loosing ground sought shelter under Yisaradēva-nāyaka of Kāyikiṇi. This latter lashed upon the enemy, seized the golden dagger and lost his life in the sequel (KN 899) Sāḷuva Immaḍi Kṛishṇadēvarasa-voḍeya wás the chief of Nagire then and Achyutarāya, the sovereign. Slowly thereafter these chiefs loose their power and make room for the Keḷadi chiefs who had gained confidence of Aḷiya Rāmarājayya (Sadāśiva).

In Hāḍuvaḷḷi Indagarasa-voḍeya was succeeded by Dēvarasa-voḍeya between 1508 and 1523 A.D. In this period a series of negotiations took place among Kṛishṇadēvarāya, Albuquerque and Adıl Shah. Goa was lost by the Vijayanagara king who had to acquiesce. But the Portuguese now and then arrived at the port of Bhaṭkaḷ to collect tributes, levies etc. Gururāya-voḍeya was the successor of Dēvarasa. We have seen how he invaded Nagire which was then governed by Immaḍi Dēvarasa-oḍeya and suffered defeat. Virādēvi-amma, wife of Gururāya built the Chauvisa-tīrthaṃkara-basadi at Mūḍa Bhaṭakaḷa (KN 903) for which several grants were made at later dates. Chennādēvi-amma, daughter of *mahāprabhu* Virappa-oḍeya and Bhairādēvi-amma and the niece of Gururāya was the next chief of Hāḍuvaḷḷi. During her reign-period the Portuguese (*paraṅgadavaru*) led by Kapita Mēra (the Portuguese captain) laid siege to the fort of Bhaṭakaḷa. KN 875 states that the army of the enemy was stopped at the gate of the palace. By then they had burnt the city. The record commemorates the death of a hero, Eṃkappa-nāyaka. However, she soon recovered from the calamity. Achyutarāya had been succeeded by Sadāśiva in Vijayanagara and with his help and of the rich merchants of Bhaṭkaḷ she took up the work of reconstruction. The record (KN 873) eulogises Sadāśiva as munificent and a bestower of great gifts (*mahādāna*).

Immaḍi Dēvarasa was the last known chief of Nagire. On the other hand, Chennabhairādēvi is stated to be ruling over Nagire-rājya, besides others[15] in 1562 A.D. All these are confirmed to a great extent from the Portuguese records. [16] The Nagaragēri epigraph of 1598 A. D., clearly states that on that date she was ruling Nagire, Haive, Tuḷu, Koṅkaṇa and other places. She, thus, outlived the great battle of Rakkasataṅgaḍi. She had to face the then rising power of the Nāyakas of Keḷadi. Doḍḍa Saṃkaṇṇa-nāyaka attacked Gērusoppe, then under her chieftaincy, in 1567 A. D. Chikka Saṃkaṇṇa and later Veṅkaṭappa-nāyaka I also invaded her territories. In 1606 A. D., she was taken as a prisoner and died in prison. [16]

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[15] *ARIE.*, 1950-51, B. 24

[16] L.A. Rasquinha; *A History of North Kanara.* (Unpublished Thesis of the University of Mysore, 1979), pp 220 ff.

The next prominent chiefs of the surrounding region were the Nayakas of Keḷadi. They came to prominence in 1511 A. D., during the reign-period of Kṛishṇadēvarāya; but Sadāśivarāya-nāyaka got closer to king Sadāśiva. KN 999 of 1562 A. D., states that this chief described as *Yeḍava-murāri*, *Koṭekōlāhala*, *Paḍuvaṇa-samudrādhīśvara* etc., was bestowed upon the districts of Āraga, Gutti-36 *Kampaṇas*, Tuḷu-rājya and 26 *gāvudas* (in length) of Bārakūru and Maṃgalūru-rājyas as *amara-māgaṇi* by the king Sadāśivarāya. Chauḍa-gauḍa of Keḷadi is stated to have been this chief's father. The earliest record for this chief in the present volume is KN 956 dated 1554 A. D., wherein it is stated that the king-Sadāśivarāya-had appointed him as the governor of Tuḷu-rājya. In fact, we find that some of the governors of Bārakūru and other provinces, came to be nominated by this chief, an indication of his position of confidence with the king. Sadāśiva was the *de jure* sovereign and it was Rāmarāya (Rāmarāja) who held power *de facto*. KN 957 of 1555 A.D., states that Mallappa-oḍeya was ruling over Bārakūru-rājya upon the command of this chief. In 1562 A.D., Kaleya Yellappa-voḍeya was governing the same province, again under the orders of this Sadāśivarāya-nāyaka of Keḷadi(KN 960, 992). Besides Rāmarāya, his younger brother Veṅkaṭādri(-rāja-mahā-arasa) was quite influential in the reign-period of Sadāśiva. KN 1144 of the same year, *viz.*, 1562 A.D., states that this person described as *mahāmaṇḍalēśvara* was governing the country and he bestowed upon Sadāśivarāya-nāyaka the administration of Bārakūru.

In this connection it may be noted that KN 953 and 988, dated 1533 and 1536 A.D. respectively, as also another from Uppūru dated 1536 A. D., [17] state that the king Achyutarāya appointed Suṃkaṇṇa-nāyaka as the governor of Bārakūru-rājya. This Suṃkaṇṇa is taken by me to be the same as Saṃkaṇṇa-nāyaka of Keḷadi, the original name of Sadāsīvarāya-nāyaka. When, after Achyutarāya, Sadāśiva sat on the Vijayanagara throne, the *de facto* ruler-Rāmarāya-naturally suspected the loyalty of Suṃkaṇṇa (Saṃkaṇṇa) and, as if to prove his loyalty Saṃkaṇṇa named himself Sadāśiva, after his new master. A record from Baḍaga Kajakāru [18] refers to the rule of Doḍḍa Saṃkaṇṇa-anāyaka in 1562 A. D., March 25. Hardly a fortnight later, in 1562 A.D., April 6, we find Saḍāśiva-nāyaka of Keḷadi making a gift of land and gold to god Subrahmaṇya at Kukke (KN 1059). I have held that these two persons are identical. But there has been a good deal of discussion about this [19].

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[17] ARSIE., 1928-29, No. 487,

[18] *ibid*, 1929-30, No. 529

Sadāśiva-nāyaka of Keladi ruled till c. 1566 A.D., when he was in his seventies. He was succeeded by his sons Chikka Saṃkaṇṇa, Rāmarāja and Veṅkaṭappa. KN 1147 of 1577 A.D., states that the first two, who were sons of Sadāśiva-nāyaka of Keḷadi, were ruling over Gutti, Āraga, Bārakūru and Maṃgaḷūru-rājyas. (KN 1149) of 1565 A. D., on the other hand, refers to Rāmarāja-nāyaka, described as the grandson of Sadāśivarāya-nāyaka of Keḷadi, as governing Bārakūru-rājya. KN 1146 of 1570 A.D., on the other hand, mentions only Saṃkaṇṇa-nāyaka who was governing Bārakūru-rājya.

We may briefly consider some other chieftaincies that figure in this volume. KN 537 his a record of the chiefs of Tarikere-Santebennūru. From the details given therein we could reconstruct their genealogy thus:

Puvvalli Keṅgappa-nāyaka
Hire Hanumappa-nāyaka   Bālagiri-nāyaka
Immaḍi Hanumappa-nāyaka
Nichhamaduvaṇiga
Hanumappa-nāyaka (III)
Sarjyā Hanumappa-nāyaka (IV)

From other records we know that this last-named person had a son named Sītārāmappa-nāyaka. But, by then the Vijayanagara kingdom had practically lost its power and at best had a *de jure* existence. Hence, the records of Sītārāmappa do not refer to any overlord. It is interesting to note that Hanumappa-nāyaka III, father of Sarjyā Hanumappa-nāyaka(IV)bore the title *nichcha-maduvaṇiga* implying that he looked ever fresh like a bridegroom. KN 537, engraved on a set of three copper-plates raises some questions. It renews an original grant made in 1649 A. D., *i. e.* just 6 years earlier than the date of renewal. The original grant was made by Bālagiri-nāyaka who was the great grand-uncle of Sarjyā Hanumappa. Thus there is a gap of three generations. The donee's family also can be outlined. The original donee was Kōnēri-bhaṭṭa while the second donee was Jakka-bhaṭṭa. (Chikka-bhaṭṭa according to Rice's transliteration), the grandson of this Kōnēri-bhaṭṭa. The genealogy would be:

Koṇḍāvajjha of Yaraguḷa
Tirumala-bhaṭṭa
Kōnēri-bhaṭṭa

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[19] G. S. Dikshit(Ed) ; *Studies in Keladi History* (Bangalore, 1981), pp. 17-40

Tirumala–bhaṭṭa
|
Jakka–bhaṭṭa

The record further says that the original donee's family was erased out due to deaths in the family. There is a gap of two generations in the donee's family. It would be difficult to surmise that two or three generations passed over within a short span of six years. The original donor *i.e.*, Bālagiri–nāyaka is described as the right–hand man of king Vira Veṅkaṭapati who may be identified with Veṅkaṭapati I (1586–1164) since he is said to be ruling from Penugoṇḍa. There appears to have been therefore, some mistake in the date of the original grant. It might be Śaka 1511, the details corresponding to 1589 A.D., December 1, the *tithi* being śu. 3, instead of śu. 7. On this date Veṅkaṭapati I was ruling and there would be a gap of 60 years between this date and the date of renewal which would be quite reasonable.

The Hemaḍāḷu inscription (KN 579) gives an account of the chiefs of Harati. It was probably the chief town of Haratiya–sthaḷa in Rāyadurga–vēṇṭhe. These chiefs described themselves as *mahānāyakāchāryas* of Kōṭeyakere. The genealogy as recounted therein can be shown thus :

Kāmi–nāyaka
|
Abbi–nāyaka
|
Kāmi–nāyaka II
|
Gaḍḍada Brahma-nāyaka
|
Hoṭṭeṇṇa–nāyaka
|
Immaḍi Bīraṇṇa–nāyaka
|
Īśvaradēvi–nāyaka
|
Basavi–nāyaka
|
Mummaḍi Brahma–nāyaka
|
Īśvara Dūḷappa–nāyaka (of Harati)
|
Duṇḍappa–nāyaka
|
Lakshmipati–nāyaka
|
Chikka Raṃgappa–nāyaka

Thus the record refers to 13 generations. Since it is dated 1592 A. D., assigning at least 20 years to each one of the chiefs, the first member–Kāmi–nāyaka–may be assigned to the middle of the 14 the century. 1350 A.D. But this genealogy does not appear to be free from errors, KN 581 dated 1568 A.D., registers a grant by Keṃchappa-nāyaka of Harati. KN 582 of 1569 A. D., refers obviously to the same chief-*mahānāyakāchārya* Keṃcha–nāyaka as the son of Abbaṇa-nāyaka. Hiriyūra–sime is stated have been granted to the chief as *amara-māgaṇi* by *mahāmaṇḍalēśvara* Rāmarāja Tirumalarājaya. KN 584, of Veṅkaṭapati I dated 1589 A.D., states that the king heard from Keṃchaṇṇa-nāyaka about Kara–vīraya, the *sēnabhōga* of Hiriyūra-sthaḷa and gave him a grant of lands in recognition of his services. Keṃchaya-nāyaka and Keṃchappa–nāyaka may be identical. The latter is said to be the son of Abbaṇa–nāyaka. But these two names do not appear at all in the above genealogy. Further, between the former and the latter there is a gap of two decades. Also Chikka–Raṃgappa–nāyaka, according to the genealogy noted above, was the son of Laksmīpati–nāyaka and since KN 579 referring to him is dated 1592 A.D., and Keṃchayya(ppa)-nāyaka mentioned above figures in 1569 A.D., the two were probably not of the same family. Another record (KN543) dated 1559 A.D., of the reign period of Sadāśivarāya refers to the donor as *mahānāyakāchārya* Hoṭṭeṇṇa–nāyaka, son of Chikapa–nāyaka. He is said to have belonged to the family of Abbayya–nāyaka Bomme–nāyaka of Koṭekere. In the genealogy noted above there is a Hoṭṭeṇa–nāyaka, but he was the son of Gaḍḍada Brahma–nayaka. But he too bore the title *mahānāyakāchārya*. This Hoṭṭeṇṇa would obviously be different from his namesake, son of Chikappa–nāyaka. KN 579 gives the genealogy of the pontiffs of Chikka Raṃgappa–nāyaka of Harati :

Īśvariah of Śāravāḍa
|
Chenna Dūḷēśvara
|
Hoṭṭēśvara
|
Basavēśvara
|
Keṃchēśvara
|
Immaḍī Basavaṇṇoḍeya
|
Keṃcha Ālaṇṇoḍeya
|
Isarappa–voḍeya
|
Hoṭṭe Īśvariah

The date of the record is 1592 A.D. and assigning a period of approximately 20 years of pontifficate to each one of them it could be pushed back to about 1392 A.D. There would be a difference of about 40 years between him and the first chief of Harati, and by assigning 3-4 years more to each one of the pontiffs or, more than the average number of years to some of them), it could probably be presumed that the first pontiff–Īśvariah of Śāravāḍa–was the pontiff of the first chief Kāmi-nāyaka. This is, however, only a surmise.

Another family of chieftains that could be considered here is that of Chitradurga. These rose to prominence after the final battle. But there is a record in the Chitradurga district in this volume (KN 586) which takes their genealogy to the middle of the 16th century. Herein it is stated that the gift village was situated in Nandanasōma-sthaḷa in Kuntaṇa-dēśa. This area had been bestowed upon Timmaṇṇa-nāyaka for his chieftaincy by Sadāśivarāya. He bore the title Kāmagetti. His father was Hamumi-nāyaka. KN 551 and 553 recount the genealogy of this family as follows :

Kāmagetti Vōbaṇṇa-nāyaka
|
Medakeri-nāyakaraiyya
|
Kastūri Raṃgappa-nāyaka
|
Immaḍi Medakēri-nāyaka

This last, who figures as the donor in both the records is described as *mahānāyakāchārya*. KN 553 is dated 1653 A.D., in the reign-period of Śriraṅgarāya III. The date, details of KN 551, are somewhat wrong. But, the donee in both appears to be the same. In KN 553 he is referred to as Timmappa, while the name is read as [Rāma-oḍeya] in KN 551 Considering the genealogy of the donee, Rāma-oḍeya is obviously a wrong reading (?) and it could better be Timmappa. KN 552 of the reign-period of Veṅkaṭapati dated 1606 A.D. refers to *mahānāyakāchārya* Kāmagetti Chikkaṇa-nāyaka. Ānesidāri epigraph of 1687 A.D.,(KN 576) records that Ānesidāri-agrahāra originally established by Kṛishṇarāya. was renovated now by Kāmagēti Kastūri Medakeri-nāyakarayya. KN 600 registers a gift by Kāmegēti Kastūri Medakeri-nāyaka in 1568 A.D., while KN 598 refers probably to the same chief. The date details of this record referring to the rule of Sadāśiva are irregular. The date may be 1587-88 A.D., in the reign-period of Veṅkaṭapati. This, as also KN 600, inform us that *mahāmaṇḍalēśvaru Aḷiya* Rāmarājayadēva-mahā-arasu died in the battle with the Muhammadans and that confusion had set in as a consequence (according to KN600). The former states that Hoḷalakere-sīme had been bestowed upon the chief by Tirumalarājayya. Putting these records together we find that in 1523 A.D., Timmaṇṇa-nāyaka, son of Hanumi-nāyaka held the chieftaincy. In 1568 A.D., Kamageti Kastūri Medukeri-nāyaka was in office. He is the same as Kāmageti Medakeri-nāyaka, whose brother-in-law Gulliyapa-nāyaka figures in both. This chief's parentage is not specified. In 1606 A.D., we find, Kāmagetti Chikkaṇṇa-nāyaka. The records of 1653 A.D., give us the genealogy of Immaḍi Medakeri-nāyaka. In 1687 A.D., we find Kāmageti Kastūri Medakeri-nāyaka. Hence the genealogy could be.

Hanumi-nāyaka
|
Timmaṇṇa-nāyaka
|

|
Hanumi-nāyaka
|
Timmaṇṇa-nāyaka
(1523 A. D.)
|
Kastūri Medakeri-nāyaka
(1568 A. D.)
|
Chikkaṇṇa-nāyaka
(1606 A. D.)
|
Vōbaṇṇa-nāyaka
|
Medakeri-nāyaka
|
Kastūri-Raṃgappa-nāyaka
|
Immaḍi Medakeri-nāyaka
(1653 A.D.)
|
Kastūri Medakeri-nāyaka
(1687 A. D.)

In the Hassan district, around Bēlūru, ruled in this period a family of chieftains who bore the titles *Maṇināgapuravarādhīśvara*, *Sindhugōvinḍa*, *sitakaragaṃda* etc. which were characteristic of the members of this family. We have about fifteen records referring to these chiefs. KN 597 of 1559 A.D., states that Veṃkaṭādri-nāyaka, son of Eṟṟa Kṛishṇappa-nāyaka who has the *haḍapa* of the king, had received Bāgūru-sīme an *amara-māgaṇi* *i.e.* a division governed on a permanent basis. In KN 827 of 1562 A.D., and KN 828 of 1563 A.D., also he figures as the donor and is stated to be the son of Aḍappa Bayyappa. *Aḍappa* is obviously the same as *haḍapa*. The latter record states that Kṛishṇappa-nāyaka had received the Hāsana-sīme for his chieftaincy, as a fief *(amara-nāyakatana)*. KN 771 of 1580 A.D., refers to Pōta-nāyaka as the grandfather of Vemkaṭādri-nāyaka. These would thus indicate that Pōta-nāyaka who was the *haḍapa* of the king, according to these epigraphs, was the first member of this family of chieftains.

Pōta-nāyaka
|
(E) Yaṟṟa Kṛishṇappa-nāyaka
|
Veṃkaṭādri-nāyaka

But, as seen above, KN 827 and 828 as also KN 832 dated 1562 A.D., refer to Kṛishṇappa (same as Yaṟṟa Kṛishṇappa)-nāyaka as the son of Bayappa-nâyaka. From other sources we know of the predecessors of Bayappa. The Hoḷenarasīpura copper-plate grant[20] dated 1563 A.D., gives the names of the predecessors of Kṛishṇappa-nāyaka thus :

Giriyappa-nāyaka
|
Timmappa-nāyaka
|
Bayyappa-nâyaka
|
Kṛishṇappa-nāyaka

This would lead to the surmise that Pōtappa may be identical with Baiyappa. KN 772 dated 1626, A.D., mentions Veṃkaṭâdri-nâyaka, son of Kṛishṇappa and this chief cannot be identified with his namesake shown in the above genealogy, because there is a gap of nearly 50 years between this record and KN 771 of 1580. Since KN 597 of 1559 A. D., is the earliest date for this chief, he could have been in power from c.1555 A.D.,

KN 723 of 1645 A.D., registers a grant by Kṛishṇappa-nāyaka, son of Veṃkaṭâdri-nāyaka. KN 772 of 1626 A.D., refers to Veṃkaṭādri-nāyaka as the son of Kṛishṇappa-nāyaka. It is stated above that Veṃkaṭādri-nāyaka could have ruled only upto c. 1580 A.D. Hence it may be surmised that (Yaṟṟa)Kṛishṇappa-nāyaka had a son Veṃkaṭâdri whose son was Kṛishṇappa-nāyaka II and grandson Veṃkāṭādri-nāyaka II. Two records of 1622 and 1625 A.D.,[21] refer to Kṛishṇappa-nāyaka. Since KN 772 of 1626 A.D., is a record of Veṃkaṭādri, son of Kṛishṇappa, we will have to presume that Kṛishṇappa-nāyaka II held the chieftaincy till 1625 A.D., whereafter Veṃkaṭādri-nāyaka II succeeded him. This is supported by KN 733 of 1662 A.D., wherein such a genealogy is recounted. KN 723 of 1645 A.D., as noted above, refers to Kṛishṇappa-nāyaka, who might be Kṛishṇappa-nāyaka II. KN 739 of 1660 A. D., registers a grant by Narasiṃha-nāyaka, son of Lakshmappa-nāyaka and grandson of Kṛishṇappa-nāyaka. The donor had an elder brother named Raṃgappa-nāyaka. The Lakshmīpura epigraph,[22] the date details of which are equated with 1603 A.D., records the formation of that new village by Lakshmappa-nāyaka. This chief may as well be the father of Narasiṃha-nāyaka. If so, this date would be too early for Lakshmappa-nāyaka of the Lakshmīpura epigraph. It is quite likely that this Lakshmappa did not rule at all ! KN 848 of 1658 A.D., registers a gift of a village by Narasiṃha-nāyaka, son of Raṃgappa-nâyaka. These discussions would enable us to formulate the genealogy thus :

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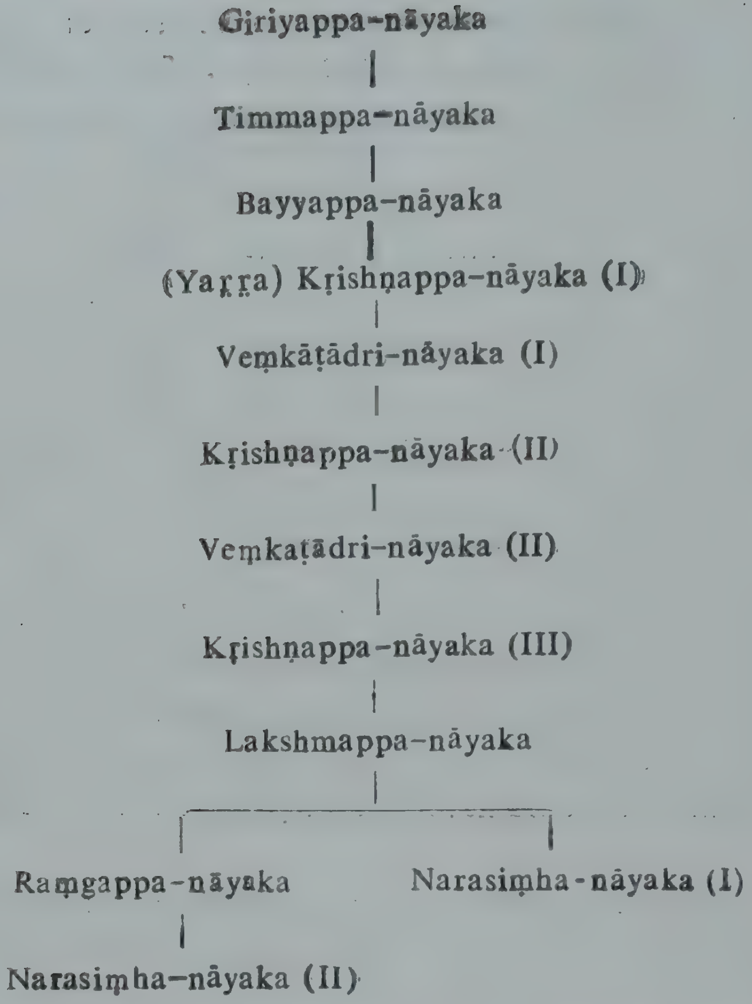
[20] *EC.*, (Rev), *VII*; HN 47

[21] *ibid.*, Hn 205 ; Ag 6

[22] *ibid.*, Hn 145


Giriyappa-nāyaka
Timmappa-nāyaka
Bayyappa-nāyaka
(Yaṟṟa) Kṛishṇappa-nāyaka (I)
Veṃkāṭādri-nāyaka (I)
Kṛishṇappa-nāyaka (II)
Veṃkaṭādri-nāyaka (II)
Kṛishṇappa-nāyaka (III)
Lakshmappa-nāyaka
Raṃgappa-nāyaka
Narasiṃha-nāyaka (I)
Narasiṃha-nāyaka (II)

The Hebbāle copper-plate grant[23] confirms this. The genealogy from Bayyappa-nāyaka, down to Lakshmappa-nāyaka as recounted therein is similar to the one sketched above.

Yet another noteworthy chief is Virabhadra, the Gajapati prince, who was taken prisoner when Kṛishṇadēvarāya defeated the Gajapati king Pratāparudra in the battle of Koṇḍavīḍu in the middle of 1515 A.D., according to Nuniz. KN 574 is dated October 19th of 1515 A.D., and records the fact that Virabhadra-mahārāya, son of Pratāparudra-mahārāja was administering Maleyabennūru-sīme in the Chitradurga district. It registers a remission of taxes on marriage, in order that merit might accrue to his father (Pratāparudra), the king and himself. Obviously he was sent back to his kingdom by the end of 1515 A.D., after several months of stay in Karnataka. It also shows that the prince, instead of being kept in prison, was virtually taken into confidence by the king who bestowed upon him the chieftaincy of Maleyabennūru-sime. Thus, he was treated quite cordially, affectionately and respectfully too ! KN 821 dated 1516 A.D., June 29 speaks of a grant by Dhanañjayarāja-voḍeya, of a village in Hāsana-sīme which was bestowed (upon him) as the chieftaincy of the victorious army (*amarada-padeya-nāyakatana*). The grant is said to have been made when the king was returning after inflicting a defeat upon the Gajapati and erecting a pillar of victory.

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[23] *ibid.*, Ag 16.

KN 827 is a record of Sadāśiva, dated 1561 A.D., engraved on a set of copper-plates. It reveals the interesting information that after Achyutarāya, his son Veṃkaṭādri ruled for a short period whereafter with the help of Rāmarāja, Sadāśiva ascended the throne. Rāmarāja, *i.e.* Aḷiya Rāmārāya is eulogised as *Haribhakti-sudhānidhi*. Thus it throws welcome light on the events that followed the death of Achyutarāya.

Geographical

I have shown in the previous volume that *chāvaḍi*, *nāḍu*, *sīme* and *sthaḷa* were each of the latter a subdivision of the former. In the present volume we get names of other divisions. One point to be noted here is that the North and South Kanara districts, specially the latter, came under the direct control of the king and it would appear they were not further subdivided. We see that the *mahāpradhānas* were administering Bārakūru, Maṃgalūru or Tuḷu *rājyas*; but we rarely come across further subdivisions therein. Muṃga-nāḍu being a subdivision of Bārakūra- rājya is one such.

We shall below note some details regarding these divisions district-wise. The *nāḍus* that are mentioned in the epigraphs of Chikkamagalur distrcit are Eḍavaḷe. Jēvaṇige, Āsaṃdi, Hoyisaṇa, Sāntaḷige, Maḍavaḍi, Kuppuvaḷḷi, Male etc. Most of them were situated in Āraga-rājya.

In KN 432 of 1539 A D., it is stated that Eḍavaḷe-nāḍu was situated in Vasudhāre-sīme.

Vasudhāre-sīme
|
Eḍa(Yaḍa)vaḷe-nāḍu
|
Khāṇḍeya (Khāṃḍya)
(KN 432, 433)

KN 433 is dated 1587 A.D., and shows that this divisional arrangement continued even after 50 years.

KN 437 speaks of Hoyisaṇa-nāḍu in the southern region within which was situated the Ekkaṭi-sīme.

Hoyisaṇa-nāḍu
|
Ekkaṭi-sīma
|
Āsaṃdi-nāḍu

Hoyisaṇa-nāḍu is a reference actually to the original Hoysaḷa kingdom (*rājya*), a big geographical division, formed into a province under the Vijayanagara empire. It figures so in KN 827.

Hoyisaṇa-rājya

|
Sige–nāḍu
|
Hāsana–sīme
|
Kṛishṇāpura

KN 449 also refers to Hoyisaṇa–nāḍu. This record of Dēvarāya I registers a gift of two villages situated in

Hoyisaṇa–nāḍu
|
Āsaṃdi (?)
|
Sāvayana–hōbaḷi

Āsaṃdi is obviously a reference to Āsaṃdi–nāḍu noted above, also referred to as Āsaṃdi–sīme in KN 450. It may be noted that in this record we have an early referenee to *hōbaḷi*.

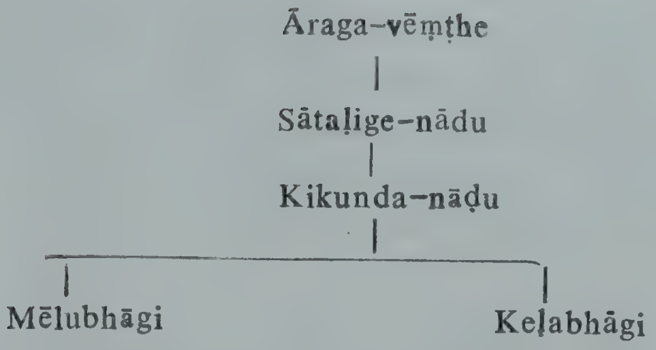
Āraga is a province that is more frequently referred to. It was mostly a *vēṃṭhe*, sometimes called *rājya* as in KN 455. In this record it is stated that Chikkarāya was governing this *rājya*. In KN 460 also it figures as a larger province :

Āraga–rājya
|
Kārakaḷa-sīme
|
Bellāra–sthaḷa
|
Hālumuttūru

This is a record of Bukka II dated 1404 A.D. KN 517 of 1397 A.D., of the reign–period of Harihara II states that Male-nāḍu was within Āraga–rājya :

Āraga–rājya
|
Male–nāḍu
|
Kārakaḷa–sīme
|
Baḷāre–sthaḷa

I presume that in the early decades after the establishment of the Vijayanagara empire members of the royal household ruled over this division designated as *rājya*. This was around Chikkamagalur district above the ats. However, this was considered more as a military cantonment–a *vēṃṭhe*–and not merely an administrative region, *sīme*. KN 514 of 1386 A.D. and 515 of 1390 A.D. refer to it as a *vēṃṭhe* :



Mēlubhāgi is the upper region and Keḷabhāgi is the lower region of Kikkunda-nādu. It is interesting to note that this *nāḍu* is situated in Sātaḷige-nāḍu. Kikkunda-nāḍu, probably is perhaps a mistake for *sīme*. In Sātaḷige-nāḍu also there were two regions the upper (*mēlu*) and the lower (*kiḷu*) *bhāgi* as they are called (KN 454 and 455). Actually, KN 454 states that the gift lands were situated in Mēlubhāgi-bayalu while the temple of Viśvēsvara was situated in Kiḷubhāgi. Maḍvaḍi-nāḍu was another division of Āraga-vēṃṭhe (KN 458 and 459), Both of these records are dated 1403 A.D., and state that Viṭhaṇṇa-oḍeya, son of Bommaṇṇa-oḍeya was governing Āraga-rājya. KN 459 refers to 18 *kampaṇas* of Āraga-rājya. KN 463 of one decade previous to the above (1393 A D.) states that Sābaṇṇa-voḍeya was governing Āraga-rājya and that he summoned the *heggaḍes* of Āraga vēṃṭhe-kampaṇas to Āraga-chāvaḍi. This would show that within Āraga-rājya (vēṃṭhe) there were 18 *kampaṇas*, this latter term being used for geographical, administrative units.

Kaḷasāpu a-sthaḷa (KN 431), Bidireya-sthaḷa(KN 432)Hērambi-sthaḷa(KN 432), Gōṇiya-biḍu -sthaḷa(KN 471)figure as some other probably smaller divisions in the Chikkamagalur district. It is to be noted that Mallavati-nāḍu is said to have been situated in Gōḷiyabidu-sthaḷa thereby making the *nāḍu* a smaller division than *sthaḷa*. This is more an exception to the prevailing system. KN 474 says that Kandalabali belonged to Hōri-nāḍu in Yēḷumala-nāḍu of Kaḷasa. The record is dated 1509A D. of the reign-period of Kṛishṇarāya. Kaḷasa is referred to as Kaḷasa-rājya (KN 480-84) and as a division of 1000, as Kaḷasa-1000(KN 485). In 476 of an earlier period-of Bukka I dated 1370 A.D.-it is named as Kaḷasada-nāḍu. Kaḷasada-sīme is mentioned in KN 492 and this record states that the grant was made in the presence of the three *prabhus* of the 1000 villages of Kaḷasa (cf. KN 485). It would appear that Kaḷasa came to be considered as a province (*rājya*)in the later years after the foundation of Vijayanagara empire. Būdihāḷa-sīme (KN 438, 444), Hāranahaḷḷi-sīme (KN 448), Āsaṃdi-sīme (KN 450) are other divisions of the present Chikkamagalur district. KN 527 speaks of two *sīmes* Gājanūru and Mālēnahaḷḷi. Three copper-plate grants (KN 520-22) speak of Chinamahaḷḷi-nāḍu, Chandraguttiya-vēṃṭheya (KN 520), Kambannalige-dēśa of Sarigahaḷḷi-vēṃṭheya in Honnāpura-rājya (KN 221) and Gutti-12 in Gutti-vēṃhe. But these *vēṃṭhes* do not appear to have been within Chikkamagalur district. Chandraguttiya-vēṃṭhe would probably cover parts of North Kanara district while Gutti-vēṃṭhe covers portions of Anantapur district of Andhra Pradesh.

The divisions differ in Chitradurga district. Kaḍaleguddu was a village in Hireguṇṭanūru-māgaṇi of Chitrahaḷi-sīme (KN 551, 553). Guṇṭanūru was obviously the chief village of Guṇṭanūru-sīme(KN 550) while Bematūrakalu-sīme comprised of areas around Chitradurga town. Hariharadēvarapura (Harihara) was in Uchchaṅgi-vēṃṭhe (KN 559)belonging to Koṭṭūru-chāvaḍi. Uchchaṅgi was an important fort and the region round about was being ruled by the Pāṇḍyas of Uchchaṅgi. The Kṛishṇāpura epigraph(KN 632) of Sadāśiva refers to the divisions as :

Hastināvati-vaḷita
|
Pāṇḍya-nāḍu
|
Uchchaṅgi-vēṇṭhe
|
Biḷichēḍu-sīme

The village Kāḍajji also was situated in this Biḷichē(chō)ḍu-sīme. (KN 554, 570).Jagaḷūru-sīme is referred to in KN 633. In KN 622 some other divisions are mentioned :

Hoysaṇa-rājya
|
Yakkaṭiya-vaḷita
|
Nirugunda-sima

Even one and half centuries earlier Uchchaṅgi was a *vēṃṭhe* and within it was situated Koṭṭūru, probably as a *sīme* in 1405A.D. This record, KN 573, states that Bhānuvali-paṭṭaṇa(had been formed) from out of the villages Jigaḷe, Kundūru etc. We saw above that Pāṇḍya-nāḍu is said to have been situated in Hastināpura-vaḷita. But in KN 602 of a slightly earlier period Pāṃḍi-dēśa was situated in Bāgūru-sīme(1542 A.D.)

Bāgūru-sīme
|
Pāṃḍi-dēsa
|
Sakaḷa-sīme

Bāgūru-sīme was granted by the king as *amara-māgaṇi* to the Belūr chief, Veṃkaṭādri-nāyaka. Some other divisions that are mentioned in the inscriptions from Chitradurga district are : 1) Rāyadurga-vēṃṭhe
|
Harati-sthaḷa
(KN 579)

2) Kuntaṇa-dēśa
|
Nandana-sōma-sthaḷa
(KN 587)

3) Rāyadurga-rājya
|
Gōsikeṟe-nāḍu

4) Kuntaḷa-dēśa
|
Hiriyūru-sīme

Harati-sthaḷa
(KN 588)

Maleyanūru-sthaḷa
(KN 623)

besides Jājūru-sīme (KN 606), Jagaḷūru-sīme (KN 633), Būdihāḷa-sīme (KN 621), and Rāmagiri-sīme(KN 610).

In Coorg district the only division we have come across is Muḷḷūru - 70 Goṅkareḍḍi-nāyaka was in charge of this administrative unit.

In Dharwar district there were several *vēṃṭhes* or military headquarters, Dharawada itself being the headquarters of one such *vēṃṭhe* KN 663). The villages Narēndra and Kuṃbhāpura were situated in that *vēṃṭhe*. This part of the region was within Paṃpā Hastināvati :

Paṃpā Hastināvati
|
Toragallu-nāḍu
|
Lakkuṇḍiya-vēṃṭhe
|
Gadaga-dēśa

KN 661 (1379 A.D.) tells us that this Gadaga-dēśa comprised of 66 villages and according to KN 662 these 66 villages were divided by the king into three parts one of them being *rājāṃśa i.e.*, royal share, the second part belonging to the gods (temples of) Tryaṃbakēśa and Vīranārāyaṇa. This latter part could be described as *dēvāṃśā* or the share of gods. Gadaga-dēśa is referred to as Gadagina-sīme in KN 668. Toragullu mentioned above seems to be Toragal in Belgaum district, which was an important religious and commercial centre in the previous centuries.

KN 678 states that Kundarapi-nāḍu is situated in Gutti-nāḍu. This Gutti is obviously the Gutti-rājya, Gutti in Anantapur district being its headquarters (KN 678). Chandragutti in Karnāṭaka was the headquarters of Chandragutti-nāḍu which was in Gōve-rājya according to KN 688 of 1407 A.D. We know that sometime after this date Gōve was practically lost by Vijayanagara when the Bahamanis on the one hand and the Portuguese on the other coveted for its occupation. Cheṅgāpura, *i.e.*. the present day Saṅgūru was situated in Chandragutti-nāḍu. Chandragutti is referred to also as *vēṃṭhe* in KN 695 of 1429 A.D.

The Sātēnahaḷḷi epigraph (KN 700) states that Penugoṇḍa, the then (1581 A.D.,). capital was situated in Hastināvatiya-vaḷita. The same epigraph gives more details about geographical divisions as :

Banavāsi-12000
|
Nāgarakhaṇḍa-sīme

|
Tiḷivaḷḷi

It is interesting to note that the first two of these—Banavāsi 12000 and Nāgara-khaṇḍasīme—were quite ancient divisions.

Toragallu referred to above is called a *vēṃṭhe* (Toragalla-vēṃṭhe) in KN 710 which states that within this was situated the Māsuva-nāḍu. This record is dated 1529 A.D. In KN 708 of 1547-48 A.D., it is stated that the barbers of Toṟagala-sīme were exempted from payment of taxes on barbers. Puligere (Lakshmēśvara) appears to have been the headquarters of another division, the Huḷigere-nāḍu (KN 722).

Hāsana was the headquarters of a *sīme* of that name, the Hāsana-sīme, which was a part of the Hoysaḷa kingdom (*Hoysaḷa-rājya*—KN 825). But from KN 827 the divisional order is spelt out thus;

Hoyisaṇa-râjya
|
Sige-nâḍu
|
Hâsana-sime

Bēlūru was another important city, being the former capital of the Hoysaḷas. Abbaḷiga-nâḍu is said to have been within Bēlūru which was obviously a *sīme* (KN 724) and (within it) was Vēlāpuri-sthaḷa. This is the *sīme* that is referred to in KN 763 (1562 A.D.) :

Hoysaṇa-dēśa
|
Vellūra-sīme
|
Chinnâdēvipura and
Hiriya Jaṭṭiganahaḷḷi

KN 727 (1360 A.D.) names two other *nāḍus*, the Maṇaliga-nāḍu and Mūga-nāḍu Chendanahaḷḷi being situated in the former and Horadanūrapura in the latter. KN 731 gives greater details :

Bēlūru-sīme
|
Biḷuhanāḍu-vaḷita
|
Arakaḷagūḍu-hōbaḷi
|
Basavanahaḷḷi-agrahāra

Bijaghaṭṭa surnamed Veṃkaṭasamudra (KN 733) was situated in Arakalagūḍu-sthaḷa. of the same *nāḍu* as above. This might lead to the surmise that *sthaḷa* is a synonym for *hōbaḷi*.

Hoysaḷa kingdom is probably referred to as Vēlāpuri-rāshṭra in Karnāṭa-dēśa. (KN 736). Some other *sīmes* referred to in the records are Honnavaḷi-sīme (KN 748), Narasiṃhapura-sīme (KN 739), Jāvagalla-sīme (KN 794), Vastāre-sīme (KN 763) and Tagara-nāḍa-sīme (KN 773). This last was in Vēlāpuri. KN 787 speaks of Naḷigeyahaḷi-sīme in Tagare-nāḍu. Mūḍihaḷi-sthaḷa was a part of Mādihaḷi-sīme (KN 790) while Haḷēbīḍu-sthaḷa was situated in Bēlūra-sīme (KN 785). Lakundada-nāḍu-vaḷita was another subdivision of Bēlūra-sīme (KN 779) while Tagare-nāḍu itself was situated in Hoysaṇa-vaḷita. Dēvaṇige-nāḍu was a part of Vastāre-sīme (KN 801) while Hāvaṇige-nāḍu was situated in Gōṇibīḍu-sīme (KN 768). KN 847 refers to Kereyūrapura-sthaḷa ;

Hoysaṇa-rājya
|
Narasīpurada-sīme
|
Kereyūrapurada-sthaḷa

Other such divisions are :

1) Gōṇibīḍu-rājya
+
Kittari-nāḍu
|
Tinigada-sthaḷa
|
(KN 798)

2) Hoyisaṇa-rājya
+
Sīge-nāḍu
|
Hāsana-sīme
|
(KN 827)

3) Sālegrāma-sthaḷa
|
Teraṇeyada-sthaḷa
(KN 841)

4) Sātigrāma-sīme
|
Diṇḍugūru-sthaḷa
(KN 807)

5) Sātegrama-sime
|
Kuruvaṃka-sthaḷa
(KN 807)

6) Hāsana-sthaḷa
|
Sīgenāḍu-sīme
(KN 823)

7) Hoysaḷa-dēśa
|
Koṃganāḍu-vishaya
(vēṃṭheya)
(KN 842)

Muttatti-sthaḷa (KN 834), Huṇisemande-sīme (KN 846) Nuggihaḷḷi-nāḍu (KN 813), Godumale-nāḍu (KN 852) and Mepi-nāḍu (KN 853) are some other divisions mentioned in the epigraphs from Hassan district without any refernce to other divisions related to them.

Economy

The present volume contains very interesting information about the economies of the kingdom, more specially the commercial dealings in the two coastal districts. Unlike in the first volume, reference to excavation of tanks, construction of irrigational cannels etc. are far less in number. This is more so because Chikkamagalur and Hassan districts were in forest area and had the facilities of the river

Hēmāvatī in the latter district. The economy of the coastal districts was much different as it should be.

There are at least half a dozen records in the Chitradurga district that refer to excavation or renovation of tanks. KN 587 of 1428 A.D., records the excavation of a tank connected to the Mēdarahaḷḷa river to the south of Hiriyūru. This is an interesting composite record containing 4 dates. On the first date, 1417 A.D., the king–Harihara III–is stated to have seized the city of Kāreyapaṭṭaṇa when Bayire–nāyaka of Kandikere protected a certain Kāmāyi, wife of Pāyaṇṇa and her sons, Jakkadēva and others, Sōmadēva of Saurāshṭra, *i.e.*, the famous god Sōmanātha of Gujarat was their family deity and 'by the order of the family god' and perhaps as a gesture of thanks, Jakkadēva got excavated the tank and got consecrated god Sōmēśvara, obviously in the temple built for that purpose. This act was for the merit not only of his parents, but also of his protector Bayire-nāyaka. KN 620 from Honnēnahaḷḷi dated 1517 A.D., March 12 records the renovation of a tank got excavated by Vāmarasa who is described as the officer *(avara-manuśya)* of Mārarasayya of Bāgūru. KN 595 is almost a copy of the above record being dated 1518 A.D., October 18, in the reign-period of Kṛishṇarāya, but the superior officer's name is not mentioned.

In this context the famous Harihara inscription has to be noted. KN 562 in the Harihareśvara temple thereat records that the *mahājanas* of Harihara–kshētra got built a dam to the river Haridrā and dug a canal through the lands belonging to god Harihara. Thereupon the king donated two parts of all lands irrigated by this canal to god Harihara and the third part was made over to the *māhajnas*. This third part was then divided into 111 *vṛittis* and distributed among several Bhrāhmaṇas. This record, said to be a copy of a copper-plate issued by the king, recounts the names of those villages through which that canal passed. There is a stipulation attached to the grant according to which the *mahājanas* and the temple were to bear the expenses for the upkeep and maintenance of the canal in the same proportion in which the lands were distributed. The work of construction of canal was entrusted to Buḷḷapa, son of Jagannātha, the minister (*mantri*), with the permission of the king which was conveyed (') through his *amātya* Nāgapa. Buḷḷapa successfully completed the work to the satisfaction of the *mahājanas*. This was in 1410 A.D., during the reign–period of Dēvarāya I. Incidentally it may be noted that the record presumably draws a distinction between *mantri* and *amātya*, the latter being higher in the hierarchy of officers, since he conveyed king's approval to the *mantri*. This Nāgapa is obviously Nāgaṇṇa-daṇṇāyaka referred to in KN 563 as *mahāpradhāna*. Unfortunately within 15 years this dam breached. The record says that Buḷḷarasa (Buḷḷarāja, same as Buḷḷapa) this time approached the army commander (*samasta sainyādhipati*) Chāma-nṛipāla with a request that he should finance the cost of repairs to the dam. Buḷḷarasa, naturally, was morally responsible for the breach which occurred within a short span of 14 years. He must have thought that it would be inappropriate to ask the *mahājanas* to bear the cost of repairs. Thanks to Chāma-nṛipāla, the dam could be reconstructed.

Arrangements were made for the proper maintenance of tanks for desilting the tanks, strengthening the bunds etc. Two records form Timmanahaḷḷi dated 1429 and 1432 A.D., respectively (KN 751, 752) speak of such arrangements. In the former the donor was Virupaṇa while in the latter it was Basavaśaṃkara-seṭṭi. These individuals made gifts of lands for maintaining the tank Hiriyakere (named Hiriyakaṭe in KN 751) at Nēṟilige. KN 734 dated 1371 A.D., is described as an arrangement- a *saṃsthe*—made by the *mahājanas* of Naṃjanāthapura (Hebbāle) according to which Bomma-gauḍa and three others were to maintain four carts for the maintenance of the tank, in lieu of which they were to get income from specified taxes and were exempted from payment of certain other taxes. There is also a stipulation attached. The beneficiaries-presumably those who owned lands below the tank—were to bear the cost of maintaining one buffalo (*kōṇa*), wooden implements (*kirumuṭṭu*),iron (*kabbuna*) and oil for the carts.

Mahādēvaṇṇa, a merchant formed a new village named Lakshmīpura. A channel from the tank of this village had to pass through some other villages in Chaṅga-nāḍu which was being governed by price Bukkaṇṇa-voḍeya. The king Hukkaṇṇa-voḍeya (Harihara I) ordered the prince to see that the channels were properly rivetted with stones. Sō‚apparasa, the *pradhāni*, at the instance of the prince did the work. The record (KN 741 states that this person, in lieu of the work done, exchanged some other lands with those below the channel.

Fresh settlements were, as usual, established and more and more lands were brought under cultivation. KN 1030 of Bukka I, dated 1364 A.D., registers a grant of the village Pudu-grāma, after converting it into an *agrahāra*. The donee Brāhmanas, we are told, were actually invited to come and settle there, and they were offered exemption from taxes like *sēse*, *siddhāya*, *hodake*, *hadike*, *tappu*, *duḥkha*, *vosage*, *vupachāra*, *paḷu-mēṃṭe* etc. The meanings of some of these terms are not clear. The new village was named after the king as Bukkarājapura and it was stipulated that the new settlers were to give 12 *muḍes* of paddy annually for god Mañjunātha. KN 560 of Harihara II states that Mudda-daṇṇāyaka, the minister, converted the village Chikka hadaḍe into an *agrahāra* named after himself as Muddu-daṇṇāyakapura and having divided into 36 *vṛittis* made over one-third of these to god Harihara, the remaining two-thirds being distributed among as many Brāhmaṇas. To these the king himself added one more *vṛitti* raising the number to 37.

Villages were converted into towns (*pēṭe*), commercial places. KN 790 of 1561 A.D. is a town-charter (*pēṭeyaśāsana*) registering an agreement (*kalavu*, probably a mistake for *kaulu*) whereby the *hebāruva* of Mudreya Go‚aūru and the *gauḍas* named who were the chiefs (*prabhus*) of Mādihaḷi-sīme converted the village Muḷēnahaḷi in Mūḍihaḷi-sthaḷa into a town (*pēṭe*) renamed Chennigarāyapēṭe since it was a village granted to god Chennigarāya. This town—*i.e.* the administration of the town—was made over by them to Chennapa-seṭi with exclusive ownership making it free from payment of certain customs, taxes on looms, fixed taxes on houses etc., on the condition that he would pay 30 *vahahas* as *kaḍu-guttige*-(i.e. *kaṭṭu-guttige*-fixed tenure) to god Chennigarāya. It would appear from this that by this arrangement the income increased and the responsibility of collection of taxes and maintenance of peace etc. was that of Chennapa-seṭi.

The Kṛishṇāpura epigraph (KN 632) of 1550 (or 1551) A.D., refers to the conversion of 17 hamlets into a rent-free *agrahāra* attached to two villages, Hosakeṟe (Kṛishṇa-samudra) and Gaurāpura. The intention was obviously to improve the conditions of those hamlets. They were all now converted into one independent village, an *agrahāra*, which would thereby get more rights and privileges that would improve its economic status. We have seen above how a newly formed village-Lakshmīpura-got better facilities in irrigation etc.

KN 616 states that Kṛishṇappa-nāyaka, holding the management of (*pārupatya*) of Bāgūru-sīme rebuilt Hosapēṭe which was in ruins, renamed it Kṛishṇāpura and invited tenants (*vokkalu*) to settle in the new village, They offered incentives to the new settlers by exempting them from all imposts for one year and agreeing to fix the amount of taxes to be fixed thereafter through an agreement. Before this, the chief consulted Timmaṇa-gauḍa, *sēnabōva* Timmappa, both of them being the officials of the village administration and also the *prajes*. This record is dated 1554 A.D.

The Biḷichōḍu epigraph (KN 629) registers an agreement arrived upon with several *seṭṭis* and others in connection with the resettlement of a ruined town (*paṭṭaṇa*). Several incentives seem to have been offered for such a resettlement; but, since the record is damaged, the details cannot be made out.

In the coastal districts, commercial transactions were more brisk and sometimes complicated. One feature noteworthy is that a majority of the grants are connected with the establishment of feeding house (*satra*) attached to the temples. Land grants were made not only for making arrangements for worship and offerings, but also for providing food and shelter. In such cases steps were taken to detenant the tiller of the soil and make grants through sale. The term used is *kuḷava kaḍidu*.

The Babbarawāḍa inscription (KN 858) registers a gift of land, after purchase from Mahābala-bhaṭṭa, by Virūpāyi, daughter of Mādaṇṇa for feeding 4 Brāhmaṇas and also one cook in the feeding house (*sattra*) attached to the *maṭha* at Gōkarṇa. The gift land was leased out free of taxes like *asantāya, biṭṭi, birāḍa* and the lease holders were to pay a stipulated some of money and rice annually to Dāmōdara-bhaṭṭa on condition that he would feed the Brāhmaṇas daily in the feeding house.

These regions had matriarchal family systems and a record (KN 876) from Bhaṭakaḷa is explicit about it. It states that Chennādēvi-amma governing Hāḍuvaḷi and other *rājyas* made a grant of land to Nāraṇadēva, in memory of her servant (*ūḷiga*) who died in a battle against the Portuguese, after having detenanted it from the previous tenants

The record further states that the gift land was passed on to the female descendants as gift and male descendants by right of succession (*heṇṇiṃge-dāna gaṃḍiṃge mūla*).

In course of such gifts, certain stipulations were attached for the economic prosperity of the donee temple and to assure the continuity of the purpose for which such grants were made. *Mahāpradhāna* Aṇṇappa-oḍeya made a grant of a certain specified piece of land (KN 1203) in Muṃga-nāḍu of Bārakūru-rājya and of certain incomes from tolls, to an individual on condition (or, in lieu of which) that donee was to build a *maṭha* attached to the temple and feed six Brāhmaṇas daily therein. This was in 1435 A.D., December 4. Almost ten months later, on 12th October, 1436 A.D., we find this donee, Toḷaha Śaṃkara-nāyaka making a grant of the same land—Aṃpāra-haravari in Muṃga-nāḍu—with the king's permission—to the same temple for feeding seven Brāhmaṇas daily. We can see that the number of beneficiary Brāhmaṇas rose from six to seven. The earlier inscription from Surāla refers to the donor as *mahāpradhāna* Aṇṇappa-voḍeya governing Bārakūru-rājya. In this latter record (KN 1166) from Hosāḷa the donor is said to have obtained the king's permission for making the grant. It becomes abundantly clear that Aṇṇappa-oḍeya made the grant in his official capacity as an officer of the king and for a re-grant of the same, the orginal donor's-the king's-permission was essential. The temple is referred to as Hattara Nārāyaṇadēva in the former and Nārāyaṇadēva in Hattukēri of Tuḷu-rājya in the latter. What were the circumstances that led to the original donor making a re-grant is not known. It is likely that his being an agent was not economical and hence he made the temple the direct beneficiary, thereby doing away with his being an agent.

There are quite a number of records that speak of lands being purchased by individuals for making donations to temples. This again appears to be characteristic of the South Kanara district. KN 1144 of 1562 A.D., registers a gift of land to the temple of Sōmanātha by Saṃkamma, daughter of Saṃkubāle and grand daughter of Kuṃchada Sarasu after purchasing the same from the temple itself. Narasiṃha-ṭhakkura purchased land from Baṃchaṃma-heggaḍe which he donated for setting up a feeding house attached to the temple of Saumyadēva of Mūṛukēri

Dharaṇidēva makes a gift of land yielding a cash income of 18 *honnus* as also 124 *muḍes* of paddy (or 124 *muḍes* of paddy worth 18 *honnus*) besides a house, house-site. well etc.,in Kōṭiśvara after purchasing them from his *dhaniya*(*i e*.master)Malleya-daṇṇāyaka, the governor of Bārakūru.The beneficiaries were five Brāhmaṇas and a cook who were to be fed in the temple of Kōṭēśvaradēva (KN 983).A Viraśaiva priest(*mahanta*) of *Tāyisthaḷa* in Bārakūru, Gaṇakumāra-heggaḍe, purchased land yielding 18 *muḍes* of rice besides a house etc. for feeding two itinerary mendicants (*ubhaya jaṃgamas*) in the same temple of Kōṭiśvara on the occasion of celebrating the festival called *kāṭi-habba*. If this was found short, it was added in a supplement to the record, 8 *hāne* of rice out of 40 *hānes* of Koṭhṭhāriguḍi was to be used.

Several interesting transactions were entered into for making such grants. They show how carefully they entered into such transactions and indicate the commercial mind of the people of this region. In KN 956 of 1554 A.D., it is stated that Timmayya-seṭṭi purchased a plot of land from the *seṭṭis* of Paḍuvakēri, constructed a *maṭha* thereupon and having acquired (more) land on lease of *biḍāru-vāra*, from the *grāmiṇi* of Kaṃdāvara made a gift of that land for the maintenance of the feeding house attached to the *maṭha*. Tirumaka-seṭṭiti of Seṭiya-bali caused the construction of a *maṭha* in Paḍuvakēri of Baṣarūru and endowed it with lands and gold. The lands, house etc., she took over from Vāsudēva-mūḍakare on *biḍāruvāra* and made it over on *ardhāruvāra* for a fixed sum. It also speaks of another type of tenancy described as *aṃtarāruvāra*. Timmaṇṇa-seṭṭi and his elder brother Chemmaṇa-hegaḍe lent 350 *varahas* to the residents of Ānegaḷi the interest of 35 *doḍḍa varaha ga* per annum upon which they gifted for the worship of and offerings to the deity (in the Mahālimgēśvara temple) for 14 days from the first day of the bright fortnight of Kārttika to the 14th day, annually (KN 959). It becomes clear from the details provided in the record that the elder brother had lent 300 *varahas*, yielding 30 *varahas* of interest, while the younger brother lent only the remaining 50 *varahas* which yielded 5 *varahas* of interest. These amounts of interest were to be used for specified purposes. This record shows that the interest would work out to 10 percent.

In KN 1141 the donor is stated to have rented out his land on tenure (*āruvāra*) for 115 *ga* and borrowed 25 *ga* as *mayisāḷa* the interest accrued upon which was utilised for the purpose of a feeding house. Vallabhadēva of Kāmavaṭṭa an officer of the big palace(*hiriya aramane*) of Vijayanagari had received the village Rājāḍi *alias* Kanyāna from the king and the income of 70 *kāṭi gadyāṇas* from this village was made over to god Vināyaka of Kallaṃgere at Chauḷiyakēri. The five *hālaru* of Chōḷiyakēri appear to have sold a house to this Vallabhadēvarasa. But the purpose for which it was sold is not known (KN 1130). It might as well be for running a feeding house!

In 1378 A.D., two brothers Vishṇu-hoḷḷa and Vāsudēva-hoḷḷa made a gift of land of the sowing capacity of 20 *muḍes* to the deity. The tenant of the land was to make over 5½ *muḍes* of rice to the temple. But the chief of the *ūru* and others exempted him from payment of one *muḍe* of rice towards tax(KN 1092). Nāgaṇṇa-seṭṭi and Hiriya Allāḷa-seṭṭi jointly owned the land and the former of the two made a gift of paddy grown in his share of land for the *maṭha* built by him, for feeding Brāhmaṇas therein. It was stipulated that after him his family members should continue the gift and if they could not, the *halaru* of Mūṛukēri were made responsible for maintaining the grant (KN 1036). In 1371 A.D., during the reign-period of Bukka I (KN 1081) Duggu-biṃnāṇiti made a grant of land in Tantrāḍi after purchase, and made it over to Kṛishṇa-maṃḍacha who was to supply 30 *muḍes* of paddy, or 10 *muḍes* of rice which was its equivalent, for feeding a Brāhmaṇa daily in the Sōmanātha temple. It was stipulated that the recipient-donee was not to offer any excuse of draught, or famine. It was further laid down that after the death of the donatrix her progeny were to maintain the gift.

Sadāsivarāya-nāyaka, the chief of Keḷadi is found constructing *maṭhas* and making donations of land after purchase. KN 999 states that this chief, the son of Chauḍa-gauḍa who held the district of Āraga etc., as also 26 *gāvudas* in Bārakūru-Maṃgalūru as *amara-māgaṇi* got constructed a *maṭha* for god Virūpākshadēva, at Śaṃkaranārāyaṇa, and purchased a piece of land for 200 *varahas* from Kēśava-hebāruva who, however, paid for the taxes like *teṟu* and *birūḍa* under this chief's order. Elappa-voḍeya was governing Bārakūru province. When Mahābalaliṅga-sēnabōva made a grant of land to the feeding house attached to the *maṭha* of the temples of Umāmahēśvara and Lakshmīnārāyaṇa at Kuṃbhāsi, this officer remitted the taxes on those plots of land. The gift land situated in Kōṭiśvara which belonged to the palace treasury was purchased by the donor and was gifted under the orders of Sadāsivarāya-nāyaka, for the prosperity of the king.

KN 943 records an interesting transaction. Two individuals appear to have taken a loan of 82 *doḍḍa varaha ga* from another person for developing the clay land (referred to as *kaḷi*). obviously the two had taken this land on lease, and borrowed money for its development. Later on they desired to own the land whereupon the owner (Timmayya from whom they had borrowed) laid down certain conditions according to which they were to pay some specified sums as gifts to god Tirumaladēva. Some more such transactions are also recorded in the epigraph. KN 945 registers several gifts of incomes from land tenures (*vṛitti*) and leases (*gēṇi*) to god Tirumaladēva. It also registers a grant of 7 *gadyāṇas* which was the interest collected from the Brāhmaṇas who had a certain sum outstanding on them as short loans (*mayisāla*). In KN 941 it is recorded that Dūggaṇa-seṭṭi and three of his nephews built a *maṭha* in 1472 A.D., and endowed it with some plots of land which were converted to tenure lands for 1295 *kāṭi gadyāṇas* at the rates current at Bārakūru. Further, lands belonging to an individual also were taken over by them on tenure (*biḍāruvāra*) for 650 *kāṭi gas*.

Kōṭiyaka-nāyakitti and her son made a grant of land and money for feeding Brāhmaṇas in the *maṭha* at Paḍuvakēri. She had also given 200 *kāṭi ga* to the *seṭṭikāras* in the summer month (*bēsageya tiṃgaḷu*) as loan upon which they were to pay 13 *muḍes* of rice as annual interest at the rates then current at Bārakūru (*Bārakūra parivartanake saluva*) which also she donated (KN 936). An interesting stipulation is made in KN 1122 which registers gift of land for feeding in the *maṭha* of Mārkaṇḍēśvara temple. It stipulates that rice unused on the *ēkādaśi* day (11th day of every fortnight of lunar months) was to be gifted to Brāhmaṇas who were to be provided also with oil on every Saturdays. KN 1191 of 1502 A.D., registers a grant for a feedihg house and states that the donor rented out his land on tenure (*āruvāra*) for 115 *ga* and also borrowed 20 *ga* as a short loan (*mayisāla*). They were obviously taken as capital investment the interest on which was utilised for the purposes of the gift. Nāraṇadēva received a gift of land yielding an income of 44 *doḍḍa varahas* and he, in turn, made a gift of 30 *doḍḍa va ga* per aunum accrued as interest upon 300 *doḍḍa va ga* which he borrowed from the *halaru* of Māṇika-basti.

Amṛitaprajñā and Nārāyaṇagiri were disciples of Ānanda-sarasvati. They made a gift of 10 *mūḍes* of paddy out of the 27 *mūḍes* which was, in all likelihood, due to them from the palace, for Brāhmaṇas in the *maṭha* of Śaṃkaradēva-oḍeya of Chauḷiyakēri. This is according to KN 1111 dated 1415 A.D., May 20. But, the nrxt record, KN 1112, of the same date, states that these two were disciples of Amṛitēndra-tīrtha who was the disciple of Ānanda-sarasvati In the previous record 10 *mūḍes* out of 27 were gifted. In this record it is stated that 17 *mūḍes* of paddy, obviously the remainder, were made over for feeding Brāhmaṇas on the occasion of the anniversary(*guru samārādhana*)of Ānanda-sarasvati. The latter part of this record tells us that Nārāyaṇagiri gave up his claim over paddy to his co-disciple for a consideration, and that the latter handed over (the management of?) Pejagovara-maṭha and the lands belonging to it. It would therefore appear that Nārāyaṇagiri gave up his claim and the other disciple handed over the management after making the two gifts. It does not become clear why the former received consideration. All these transactions took place simultaneously on the same day. KN 1115 of 1420 A.D., states that originally (income from) taxes on lands. houses etc., were gifted, but in lieu of it a gift of oil was made as *saṃrakshā-bhōga* for the festival of light (*dīpōtsava*) in the Sōma-maṭha of god Sōmanātha.

Instances of disputes with regard to commercial transactions are not wanting. KN 1118 is one such reference to a dispute that arose between the merchants of the *kēris*–the Mūṟukēri and the Chauḷiyakēri–of Bārakūru about dealings in sugar. Thanks to *mahāpradhāna* Chaṃdarasa-oḍeya, the governor of Bārakūru and Tuḷu *rājyas* who invited both the parties and advised them, the five and the *halaru* of Mūṟukēri and the three *seṭṭikāṟas* and 150 *eḷames* of Chuaḷiyakēri came to an understanding. Both of them thereupon agreed to share equally rice, wheat, gram, green gram, black gram, sugar cane etc., imported from above the ghats and that sugar should be stacked in the godown (*maḷige*) and sold to customers when prices improved and that they would settle any disputes between themselves.

A certain Mahābaladēva is said to have taken away the *anya-mānya-maṃṇa-saṃkēta* of the *seṭitana* of *halaru* of *hattukēri*, the *nakhara haṃjamāna* etc. of Bārakūru. The exact import of this is not clear. It seems to be related to some rights and privileges (or, insignia-?) of the office of *seṭṭi*. This was reported to the king by Chikkaṇṇa, the *sthānapati* of the Hattukēri whereupon the king sent Bāchappa of Gōve to enquire. This Bāchappa (Bāchaṇṇa) made some adjustments and obviously on his report the king granted lands as *maṃṇa mānya honna jāvaḷi* (KN 1109). The meaning of this phrase also is not clear to me.

The merchant community (*haṃjamāna*) was not in a position to pay the income from *hadike* to the palace and consequently they made over the right to collect levy on weekly fairs (*paḷi marivāde?*) to the palace itself. The local accountant(*taḷada sēnabōva*) was now to collect the amount from the customs on merchandise from the weekly fairs (KN 939).

An agreement was entered into between the *seṭṭikāṟas* of Paḍuvakēri and Mūḍakēri in Basarūru regarding the boundary and rights of their localities and the paths through which the *seṭṭis* of each locality had to take sheep and arecanut trees to the temple of Dēvi, according to KN 938. Several *seṭṭikāṟas* of Paḍuvakēri in the same place sold land and house to an individual after deducting the taxes as also of 4 *ga* of *jīta* from the sale price of the land. It was stipulated further that they would discharge any claims upon the land from outsiders (KN 934). In Kaikiṇi (KN 900) certain lands originally gifted to the Pārśvanātha-basti had lapsed, as a result of foreign invasion. The accountant (*sēnabōva*) of Koḍakaṇi was enquired in this matter and he submitted the documents in his custody on the basis of which the grant was renewed. But, while doing so such of those lands which were granted at a later date after the original grant, were excluded from the renewed gran. This shows that documents were properly maintained and looked into in course of disputes, claims etc.

KN·720 from Lakshmēśvara states that the *nāḍagauḍas paṭṭaṇasvāmis*, and others from Huligeṟe deputed Suḍugāḍa Liṃgi-seṭṭi to the capital city, on their behalf to appeal to the king to exempt then from paying marriage taxes. The king promptly exempted the *agrahāra*, temple, *amara-grāmas* and *bhaṇḍāra-gramas*. obviously of that region, from payment of such taxes.

Rāmarāja-Viṭhalarāja-Tirumaiyyadēva-mahā-arasu had granted the village Muravaḍi as a rent-free *agrahāra*. But, now, having found out that some taxes had been illegally exacted he recovered them and probably returned them to the tax-payers. The village was resumed and regranted with strict instructions not to collect such taxes. But the record–KN 644–being damaged, some details are not clear. For example, we are not in a position to know who collected the taxes, whether the learned chiefs (*vidvan mahājanas*) of the village from the other residents or the officials from the learned chiefs. Also, it is not clear whether the donees of the renewed grant were the descendants of the original donees. There must have been quite a gap of time between the two grants, since the gift-village is named Bukkarāyapura, perhaps in the name of one of the rulers of the Saṃgama dynasty bearing that name.

KN 464 of 1418 A.D., speaks of an original grant of land in Kuppavaḷḷi yielding a revenue of 4 *haṇas* by the donor Mallaṇṇa who had himself received it from king Harihara, to an individual. This village—an *agrahāra* renamed Pratāpa Hariharapura-was now granted to Viṭhaṇṇa-voḍeya who now made a redistribution of lands among the tenants of his own *bhaṇḍāra-sthaḷa* and the tenants of the *agrahāra* in such a way that there would be no quarrel amongst them. The record gives details of distribution. KN 463 from the same place dated 1392-93 A.D., in the reign-period of Harihara II similarly records the apportionment of lands. For this purpose the *heggaḍes* of Kārabayalu and Keḷabhāgi were incited by Sābaṇṇa-voḍeya for finalising such apportionment. KN 468 of 1410 A.D., also like wise, authorises the officer, Sāntappa-heggaḍe, to distribute the tenants (*kuḷa*) and allocate the payment of taxes and customs to be made on the gardens,-cultivable lands etc. Somewhat rare transaction is recorded in KN 488 of 1524 A.D. Saṃkappa-sēnabōva of Mēgunda made a monetary grant of 10 *honnus* for daily offerings to god Kaḷasanātha. Ummakka, wife of Kaḷasappa of Yeḍadahāḷu took that money in the presence of Śūrappa-sēnabōva for the marriage of her grandson and in lieu thereof gave certain lands. Virtually this would mean that the donor purchased land from the woman and it was this land, and not money, that was donated. KN 960 registers the renewal of a grant. Under the leadership (*addika*) of the *vūru-jagattu* Dēvaṇṇa-sēnabōva had made a grant of land in the presence of god Kundēśvara of Kuṃdāpura which had lapsed in course of time. At the command of the king Dēvarāya II and Hariyappa-daṇṇāyaka, the grant was now restored by Narasiṃhadēva-voḍeya, the governor of Bārakūru, after having enquired the bodies like the *grāma*, *vūru jagattu* and *mukkālaṭṭi* of Kuṃdāpura. Care was taken to see that the fixed revenue (*sidhdhāya*) did not diminish. Accounts were maintained properly in the village records. For example, the gift of the village Karuvakunda yielding 208.5 *gadyāṇas* was first entered into the accounts (*vahi*) of Bārakūru-chāvaḍi and then transferred to the temple revenue (KN 986).

In this connection I wish to draw the attention of scholars to the different types of tenancy that existed in these regions, specially the coastal districts. *Vāra* means leasing out of land *i.e.* tenancy. Associated with this occur terms like *ardhāruvāra*, *amtarāruvāra* and *biḍāruvāra.* KN 948 refers to all these tenancies. Therein it is stated that Tirumaka-seṭṭiti, the donatrix took over lands, house etc. belonging to a certain individual–Vāsudēva-mūḍakare—on tenancy described as *biḍaruvāra* and gave it on *ardhāruvāra*. The record also refers to other types of tenancy. *Āruvara* means land tenancy, *āru* meaning plough. *Aradhāruvāra* would therefore mean half the amount of tenancy due. *Bīḍu* is fallow land. Hence *biḍāruvāra* would mean tenancy of fallow lands. It may be noted in this connection that on the sea coast land would form by recension. Also the land beside the coast being constantly washed by sea-water would be saltish and not fertile for good yields. If much *bīḍus* are to be leased out, naturally the amount of tenancy would be far less than the usual tenency in other areas. In the present case, it is stated that the donatrix took over such land on *bīḍaruvāra* tenancy and gave it on *ardhāruvāra*. This may mean either that she gave away the land for tenancy for half the rate current or that she made it over for half of the rate that she paid while taking over the *bīḍu* . The nature of the land being such, quite obviously it was difficult to get tenants for such types of land. The other term, the meaning of which is not clear to me is *aṃtarāruvāra.Aṃtara* means either 'near' or 'distant'.It indicates distance. Therefore it would indicate that the land was near or far away from the place of residence. Near may indicate nearness to the sea coast. Therefore the rate of tenancy would depend on its being either near or far.

KN 950 states that two individuals caused the construction of a *maṭha* attached to the temple of Lakshminārāyaṇadēva and endowed it with lands and interest-bearing grants of money outstanding on several individuals. In this connection it is stated that some land was mortgaged on lease described as *biḍāruvāra* stipulating that if he desired to get the land released at a later date he was to pay thrice the amount due from him (*voṃdu mūrāgi*). This would therefore show that the donors took those lands on lease, the tenure amount of which might have been much less than the regular tenancy. Naturally, if such land was to be released from lease, more so when such fallow land was better cultured the value would also be more. In KN 955 an individual endowed a *maṭha* with some plots of land and money income on loans under the stipulation that if only half of the income from *āruvāra* was realised, the *seṭṭikāṟas* of Paḍuvakēri were to make good the shortage. Here the tenancy amount was more. It is a case of simple tenancy.

This age saw the use of currency to a great extent. We have of course coins in the earlier centuries also. But because of the increased commercial contacts with overseas countries metallic currency came to greater usage. We come across names of a number of coins in the inscriptions, again with grater frequency in the records of South Kanara. Some of these are:

Aḍḍa
Chikka Gadyāṇa (KN 900)
Doḍḍa Varaha (KN 948)
Doḍḍa Varaha-gadyāṇa (KN 1140)
Gadyāṇa
Gadyāṇa-hon (KN 1089)
Haṇa (KN 1002)
Hiriya-guḷige Nija-Varaha-gadyāṇa (KN 873)
Hiriya Nija-Varaha-gadyāṇa (KN 873)
Honnu (KN 1002)
Kāṭi (KN 991)
Kāṭi-gadyāṇa (KN 1195)
Kuḷa-gadyāṇa (KN 842)
Pratāpa (KN 637)
Kuṃḍige-varaha (KN 948)
Tāra (KN 749)
Varaha (KN 998, 999)
Varaha-gadyāṇa (KN 1136)
Visa (KN 912)

Reference is found to silver coins. Beḷḷiya-honnu is mentioned in KN 900.

Interesting is the fact that money-lending had become quite common in this period. Rate of interest upon loans does not appear to have been so high as it was in the earlier periods As already seen above, Timmaṇṇa-seṭṭi and Chemmaṇa-heggaḍe lent 350 *varahas* (KN 959) to the residents of Ānegali village the interest thereupon being 35 *doḍḍa varaha ga.* If *varaha* and *doḍḍa varaha ga* are identical and of the same value, the rate of interest would be 10%. But this rate does not appear to have been uniform. KN 946 says that 4.5 *varaha ga* was the rate of interest upon the *hon.* The epigraph says that this was the rate current at Beḷatūru. At Bārakūru which was another commercial centre the rate of interest appears to have been different According to KN 936 this interest amount was collected even in kind. For 200 *kāṭi gadyāṇas* borrowed by the *seṭṭikāṟas* of Paḍuvakēri, Kōṭiyaka-nāyakiti had to pay 13 *muḍes* of rice as annual interest. Two records–KN976 and 977–give us an idea about the conversion of *varaha-gadyāṇas* into *kāṭi gadyāṇas.* In the former it is stated that 20 *va ga* were equivalent to 60 *kā. ga* which meant that 1 *va. ga* was equivalent to 3 *kā.ga* which was clearly of a lesser value and denomination. On the other hand, the latter record of the same date–1514 A.D., December 9–states that Vijayappa–voḍeya made a grant of 60 *varaha gadyāṇas* equivalent to 150 *kāṭi gadyāṇas.* Unless there is a mistake in reading, in this case 1 *va. ga* would be equal to 2.5 *kā.ga.* It is not possible to explain this anamoly.

Names of several taxes have been mentioned in the records of this volume. It is not possible to easily explain all of them. However a list is a appended for the benefit of scholars in economic history:

- aḍadere
- aḷivu
- āneya suṃka
- anike
- anyāya
- ar̤uvaṇa
- asantāya
- bāḷe
- bēḍige
- beḷḷākaraṇe
- beḷudaṃḍa
- binugudere
- bir̤āḍa
- biṭṭi
- daṃḍige
- dēvāsa
- hadike
- handaladere
- hiṭṭu
- hodake
- hor̤abali
- hottina-kāṇike
- huggi (gge)
- hulubannni
  - (-rokka)
- kaḍḍāya
- kaḍavāru
- kāruka
- kaṭṭige
- khaṃḍike
- kōmaṭi kāṇike
- koṭṭaṇa
- kuridere
- maduveya-suṃka
- magame
- maggader̤e
- makaḍivār̤u
- maneder̤ige
- manevaṇa
- manevāgilu
- mēluvaṇa
- moṭṭe suṃka
- nāḍa taḷavārike
- noga haṇa
- nōṭa vaṇa
- seṭṭi haṇa
- siddhāya
- suṃka haṭṭi
- taḷavārike
- uṃbaḷi
- uṃḍige
- uppinamōḷe
- vaḷavāru

Of these *dēvāsa, hor̤abali, huḷubannni (-rokka), kaḍivāru beḷḷākaraṇe, beḷudaṃḍa, kōmaṭi-kāṇike, suṃka-haṭṭi, nōṭa-vaṇa* and the like are characteristic of the coastal districts. I do not propose to discuss these here.

Society and Religion

A short review of the socio-religious conditions of the period as could be noted from the inscriptions included in this volume now follows. It is known well that this was a civilized state with a well established government, efficient administration, internal peace and security of life, care for the welfare of the subjects, freedom of thought and action for religious pursuits of one's choice and opportunities for education and learning.

Administration had become complicated and the hierarchy of officers lengthy. The kingdom having become vast, such a situation was a natural consequence. But this widened the distance between the king and his subjects. It was only through a network of officers that the king could contact the subjects. The king himself was busy, almost always being on the battle field. Economic prosperity resulted in grandeur in life and from the accounts of travellers we find that the kings and their kith and kin led luxurious lives. This led to political rivalry among princes and quite unlike in the earlier ruling dynasties of Karnataka, palace revolutions had become common. Preoccupied as the king was in such activities, his ministers and their subordinates in the capital city, provincial headquarters, commercial centres and even villages had emerged themselves more powerful. Slowly corruption set in, disputes of all sorts increased and oftentimes intervention of higher officers to solve such disputes became necessary.

Epigraphs throw welcome light on such situations. Records describe themselves as *Kavalu* (*kaulu*-agreement-KN 643), *Sōgina dharma-śāsana* (KN 575), *Vyavahāra-nirṇaya* (a deed of settlement of transactions- KN 562), *naṃbuge-śāsana* (charter of guarantee-KN 592), *jaya-putra* (KN 718), *sthira-śāsana* (permanent record KN 740), *pēṭeya sāsana* (KN 781), *Durgāpurada-śāsana* (KN 852) etc.

A good number of records speak of illegal transactions concluded by individuals or officials and they were set right when brought to the notice of the authorities concerned. KN 641 of 1556 A.D., speaks of some illegal taxes collected by the village officials (*maṇiha gauṇḍas*) from the *mahājanas* who represented the matter to the king. Thereupon the king exempted them from paying such taxes and arranged for repairs of temples, tanks etc. from out of such illegal taxes, obviously after making the officials reimburse the amount so collected. Further, it also states that fines were collected from the erring officers. KN 644 of the same date is a similar record. The village Muravaḍi *alias* Bukkarāyapura had been gifted to some learned men-*vidvan-mahājanas*-free from all imposts by *mahāmaṇḍalēśvara* Rāmarāju-Viṭhalarāju-Tirumalaiyyadēva. However, it was later learnt that these donees had been illegally exacted of some taxes whereupon such amounts were recovered and the village regranted with strict instructions not to collect such taxes The *nāḍavas* of Paḍuvakōṇe had unauthorisedly occupied the fallow land adjacent to their own and this was brought to the notice of the governor Narasiṃhadēva-oḍeya. He then enquired into it and according to KN 1116 dated 1425 A.D., he took back the land from them and made a gift of the same to the temple of the place.

That there were palace revolutions in the kingdom and danger to the life of the ruling king is a fact not only mentioned by the travellers but also by the records. A record of Dēvarāya II dated 1446 A.D., (KN 1127) states that Rāyarasa-voḍeya, the governor of Bārakūru-rājya made a gift of money for specified worship and offerings to god Vināyaka of Chōḷiya Kellaṃgere, with the prayer that the danger which had been annoying the king be cleared. KN 945 dated 1506 A.D., registers a gift of money by Basavarasa-oḍeya for the dissolution of the enemies and increase of friends (*śatru kshaya mitrōrjjita*) of the king Sāḷuva Narasiṃgadēvarāya. The gift was made to god Tirumaladēva of Bāḍākeṟe which belonged to the treasury *(bhaṇḍāra-sthaḷa)* of the palace.

Population had increased manifold and life had become more cosmopolitan in outook. Religion played a great role in shaping social life. Yet there were often conflicts, social or religious, necessiating the intervention of the administrators in pacifying the parles and resolving the issues. Conditions being what they were, it was imperative that peace within the kingdom was a necessity. KN 718 dated 1421A.D., refers to a dispute between Hēmadēvāchārya of the Śaṃkha-basti at Huligeṟe and Śivarāmayya, the *āchārya* of the Sōmidēva temple of the same place regarding the lands belonging to their temples. *Mahāpradhāna* Nāgaṇṇa-daṇṇāyaka was asked to enquire into it and he, with the assistance of Saṃgamadēva, the priest (*purōhita*) and the scholars in the palace went through the concerned documents and settled the dispute. *Suḍugāḍa* Liṅgi-seṭṭi was deputed by the *nāḍa-gauḍa*, the *paṭṭaṇasvāmis* and others of the same place–Huligeṟe–to the capital city to request the king for exemption of the *agrahāra*, *amara-grāmas* and *bhaṇḍāra-grāmas* from the payment of marriage tax (KN 720). A dispute between the *pañchāḷas* and the *samasta halaru* body of (the temple of ?) Chennigarāyasthāna about the rights and privileges granted to the former for their caste observances precipitated. Prominent citizens sat together for a discussion and arrived at some decisions in the presence of Rāmarājayya Tirumalarājayya according to which the locality of the *pañchāḷas* of Bēlūru was demarcated and they were allowed to build their houses,celebrate ceremonies as per traditions of their community and enjoy certain other privileges during the festival celebrated at Vidyānagara (KN 786). Timmaṇṇa-oḍeya, administering Maṃgalūru-rājya raided upon and burnt several *paṭṭis* of the *haṃjamāna nakhara* disregarding their traditional rights and the privileges they had been conferred upon. Representations were made to the king against this. The king (Dēvarāya II) and Bayicha-daṇṇāyaka sent revised orders to Timmaṇṇa-oḍeya who in consultation with his ministers Baṃgas, Chauṭas, Ajilas and the *kaṭṭaḷe* granted some lands in compensation. This record (KN 1045) is dated 1416 A.D. One more record from Bēlūru (KN 755) dated 1382 A.D., may be cited as yet another example. Muddeya-daṇṇāyaka, being the authority to lay down rules of conduct and judgement, was conferred the office of mayoralty (*prithvi seṭṭitana*) and the members of the bodies like *nakara*, *mammuridaṇḍa*, the Billa-300 etc. of several places assembled together to decide the dues to be paid to Muddapa.

Rarely indeed, family feuds also are recorded as, for instance, in KN 685 from Dēvihosūru dated 1402 A D. Mūgina Malli-seṭṭi and Brahmadēva-seṭṭi were brothers, of whom, the elder was killed by Malli-seṭṭi of Lāyadakēri. As if to seek revenge, the latter's son Sāvaṇṇa was stabbed to death in a fight at Kabbūru by Mallibōva of Dēviya Hosavūru who too diedin the scuffle. The elder brother set up the memorial stone. A badly worn out record refers to the killing of a Brāhmaṇa (?), which was considered a sin and for the expatiationof which Gōvinda of Huṇisemane and Kṛishṇa of Kuyalamane made a gift of land to god Tirumūrti in 1347 A. D. (KN 973). KN 1083 of 1542 A. D., states that some wrong (not specified) was done to the woman of Bemmabāle-seṭṭi at Uppilāḍi whereupon, at the instance of the *hattūkēri* of Bārakūru Achchappa-voḍeya, the governor, made a payment of 67½ *kaṭi gadyāṇas* tax-free, as compensation. Interesting is the fact that here are very few hero-stone records in the present volume. In the Dharwar district good number of records registers exomption from taxes levied upon the barbers. The Hirekerūr epigraph (KN 694) speaks of the three well-known barbers of the period, Timmōja,Koṇḍōja and Bhadrōja, with whose skill in shaving Rāmarājēndra-mahāarasu (i. e. *Aliya* Rāmarāya) was pleased. The three are described as *gaḍḍada kelasigaḷu*. There are five records pertaining to the endowment-*Ānandanidhi*-instituted by Achyutarāya. Two of them are from Chitradurga district while the remaining three are from Dharwar. These three records, KN 669, 671 and 707 state that the Sanskrit verses in Śārdūlavikṛiḍita metre were recorded on stone in the presence of gods Tṛiyambaka of Gadagu, Mahāmāyā of Beṭṭasūru and Amṛitēśvara of Aṇṇigere respectively.

Temple, as usual, played a predominant part in the socio-religious life of the people. Recitations from scriptures like the Vēdas and Purāṇas and epics like Rāmāyaṇa had been popular. KN 449 of Dēvarāya I states that the king performed the *Tulāpurusha* and *Brahmāṇḍa* sacrifices when several gifts were made. *Trivēdi* Vāmana-bhaṭṭa was the officiating priest of *Tulābhāra* and received a larger share in the lands gifted. The *brahmas*, *ṛitviks* and *sadasyas* who also participated in the sacrifices got their shares of land too, but in a lesser measure. Basavā-dīkshīta, son of Raṅgu-yajva. described as the pontiff (*guru*) of Kṛishṇarāya as also Īśvarā and Narasa, had officiated in the *Vājapēya* sacrifices performed by Vīra Narasimha and also Kṛishṇarāya (KN 806). He was well-versed in Grammar and other sciences. There was Kṛishṇa-dīkshita, well-versed in Vēda, Vēdānta, Purāṇa etc. and eulogised as *kavita-sarvajña* (KN 831) who also officiated in sacrifices like *Sarvakratu* and *Vājapēya*. *Mahānyagrōdha* ritual was performed by Hēmādri-āchārya of Abbigēri(KN 713) in 1379 A.D. on which occasion a grant of land was made by the king (?). KN 959 registers a gift of money for several types of worship of which worship through recitation of 1000 names of god-*sahasranāma*-was one. Mention is made of *sahasranāmada* Narasāvadhāni in KN 573 and this surname of the individual had been bestowed as if it were, upon him, for his expertise in reciting the thousand names in course of the worship. Rāmapa and Lakshmaṇa, sons of Nārāyaṇa were reciting Rāmāyaṇa of the Tamil poet Kamba at Anugapaḷḷa to god Rāmachandra in the Kēśava temple at Anugavaḷḷi and they are described as Rāmāyaṇada Rāmapa and Lakshmaṇa in KN 820. Gift of land was made for arranging the recital of Purāṇas in the Vināyaka temple (KN 1091).

Several types of worship were conducted in the temples.In fact, it was in this period that great interest was shown in the celebration of festivals,worship etc. in the the temples, more so because that would provide opportunities for social gatherings and thereby infusion of socio-religious bonds resulting in the rejuvenation of Hindu culture for which the kingdom stood. Some of the services cited in the records in this volume are :

dhanapūje
dīpārādhana
ēkānta
niṃchitā-bali-pūje
paṃchāmṛitābhishēka
patra-pūje
pradōsha-pūje
raṃga-pūje
rudrādhishēka
rudrapūje
śantidēva-pūje
śrībali

Names of several festivals like :

1 dipâvâli(dīpōtsava)
2 ḍōlāmahōtsava
3 Kārtika-pūje
4 navarâtri
5 mahānavami
6 rathōtsava
7 śivarâtri

are mentioned. *Dīpāvaḷi* is the festival of lights. It is also referred to as *dipōtsavā*. *Rathōtsava* is the car-festival. *Ḍōlā-mahōtsava* is an interesting reference. It is a service offered to the deity by worshipping him in the swing,more common in Vaishṇava temples while *rudra-pūje* and *rudrābhishēka* is associated with Śaiva temples. *Mahānavami* the 9th day of the ten days, festival celebrated in the month of Āśvayuja. and called *navarātri*. It is associated with victory in the battles. The foreign travellers have given an account of this festival. KN 648 has a reference to *mahānavamipauju* i. e. the contingent of army that takes part in the celebrations. In the Jaina *basadis* milk anointment to the Tirthaṃkaras is an important service. It is described as *haludhāre*. Other festivals mentioned are *Jīvadayashṭami*, *mrutapañchani*, *śōḍasha-bhāvane pūje*, *śrāvaṇa* (KN 903), *ashṭāhṇika-daśalakshaṇa-pūje*(KN 874). Waving of lamps is one of the services finale. Several types of lamps were used in the temples and *basadis*.*Nandādīpti (nandādivige*) was a lamp burning day and night with the sanctun of the temple. Other lamps, used mostly for waving, referred to in the present volume are: *teruvina divige*, *dhārādivige*, *neṟeya divigē* etc. For the several worships performed in the temples several additional constructions were added on to the main temple and thus a temple complex came into existence in this period. A *vasanta maṇṭapa* for performing festivals was got constructed by Basavappa-nāyaka, a servant(*ūḷiga*) of the king. (KN 766). He also got excavated a tank (*teppakoḷa*) for conducting raft festivals. A *vasanta-maṇṭapa*, according to KN 801, was got specially built for conducting the raft festival. A number of dishes to be offered to the deities are found mentioned. Some of them are *atirasa*(KN 569), *tuppada laḍi* and *bellada kajjhāya* (KN 618). The Bhaṭkaḷ epigraph (KN 874) gives details about the several dishes to be offered everyday all through the week —*sojigi-tuppa* on Sunday, *sōvaḷike pāyasa* on Monday, *uṭada-dadhige* on Tuesday, *yeṇṇe-gharige* on Wednesday, *kaṇike-ghāṛige* on Thursday, *muditige*(?)on Friday and *hārasukki* (?) on Saturday. There were a number of temple servants who achieved grants of land, obviously for their maintenance. KN 1086 refers to a sweeper-woman(*besaviti*) as a donee,while KN 1085 registers a similar gift for ornamental decoration (through lines drawn out of floor-*raṃgavāle*). All these made social life pleasing and colourful.

Yet, there were quite often disputes between the followers of different religions.The Śravaṇabeḷagoḷa inscription (KN 814) is an outstanding example. It refers to the conflict between the Jainas and the Śrīvaishṇavas which led to serious consequences. The Kalleha epigraph[21] which is dated a month earlier than this—1368 A.D., July 17-is the original record, the present one being a copy, But, strictly it cannot be described as a 'copy', for, while that record says that the Jainas were being killed by the *bhaktas* i.e. Śrīvaishṇavas, the record under review only says that injustice was done to the Jainas.The king, Bukka I, had to interfere and bring about a reconciliation between the two declaring that there was no difference between the two creeds. In fact such a policy was necessary for the integration and unity of the kingdom.

Another dispute, between the Jainas and the Vīraśaivas is recorded in the Lakshmēśvara epigraphs (KN 718, 719). The latter is dated 1418 A.D. (?) and registers a deed of settlement of dispute between the Jainas of Śaṃkha-basti headed by Śaṃkhaṇāchārya and Hēmadēvāchārya and Śivarāmēdēva and Kāḷahastidēva of the temple of Dakshiṇa Sōmanātha. The dispute pertained to the use of certain honours like the flags of the *ashṭadikpālas* misappropriated by the Jainas for their deity. KN 718, dated 3 years later-1421 A.D., November 2—was about the lands belonging to the *basti* and the temple. *Mahāpradhāna* Nāgaṇṇa-daṇṇāyaka assisted by Saṃgamadēva, the priest and the scholars in the palace went through the relevant records and settled the dispute.

Though great political changes were taking place the common man does not appear to have been much disturbed. On the other hand, because of the interest in development shown by the kings, his lot had improved. Yibbeya-nāyaka who got excavated a tank and endowed it with money (KN 557) bears an interesting epithet *hoṃna koṭṭu kudureya koṃba maṇḍalikara gaṃḍa* meaning lord of those chiefs who purchase horse by paying money. Horres were dear then and the title indicates that there were some chiefs who maintained horses which they had purchased by paying gold. The title would also reflect upon his status in society. Hoṭṭeṇṇa-nāyaka, already refered to above, is eulogised as *kapaṭavillada bēḍa* and *Śivarātre-sthira-saṃtōshi* a hunter without hypocrisy and one who is always pleased to (celebrate ?) *Śivarātri*. This indicates the simple, honest and religious lives they led.

The king and the commoner resorted to the astrologers. We have seen above that Narasāvadhāni was honoured by the king for rendering his services as a local astrologer and priest (*jōtisya* and *sthaḷa purōhitya*) (KN 573). Māyi-bhaṭṭa was an omen-sayer

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[21] *Above, I, KN*

(*śakunajña*) (KN 639) and also a *daivajña* (astrologer).KN 559 refers to another astrologer. Scholars and religious men were looked upon with respect. Siṃgaṇayya was the *vidvān* of the monastery at Śriṃgēri (KN 929) and received a gift of land, house etc. from the king. Temple services were accompained by music, more so on special festive occasions when instruments like *ḍōlu*, *jēghaṭe*, *śaṅkha* were used. Special donations were made (KN 901) for rendering such services. KN 435 speaks of *karaḍe*, *kausāḷe* and *kāḷe* as some of the services to be rendered on the eve of Śivarātri in the temple of Rāmēśvara-liṅga. *Karaḍe* is an oblong double (?) drum while *kāḷe* is trumpet. *Kausāḷe*, if taken to be *kaṃśāḷe*, may refer to the folk dance of that name ; but I am not sure of it. The Kaḷasa epigraph (KN 475) registers a grant of money for maintaining *pātra bhōga* and *paṃcha-vādya* i.e. the services of dancers and music through the five musical instruments *viz.*, kettle drum (*bhēri*), conch (*śaṃkha*), trumpet (*kahaḷe*), bell (*gaṇṭe*) and the lute (*vīṇā*). KN 711 reveals the name of a dancer (*pātrada*)-Nīlāyi-who received a village as a gift. *Ḍavaṇe* is another type of drum, and the person who was to beat this in course of temple worship got some monetary grant. The same record (KN 727) also refers to a piper besides the lamp-waver (*ārati-jana*), attendant (*parichāraka*), florists and a servant (*ūḷiga*) as beneficiaries.

The reviewer of the I volume of this series had raised an objection to my referring only to Śrivaishṇavism ignoring other religions. But a survey of the records in that volume indicated that the other religions did not receive that much of patronage. In fact, majority of the records are from Bangalore and Bellary districts and in the latter district, specially in the capital city, besides the temple of Virūpāksha the presiding deity, the other temples were mostly Vaishṇava. In the districts above the Tuṃgabhadrā Vīraśaivism predominated after the 12th century and consequently, the temple lost its position as a socio-religious institution. A few ancient temples remained but had lost their grandeur. Temples held the people together in the southern districts. Jainism also received a blow in the northern districts and slowly moved over to the coastal districts. Merchant communities extended their patronge to Jainism and the *basadis* there flourished.

In the districts under review we have institutions of all the three religions-Jainism. Śaivīsm, and Śrivaishṇavism besides Vaishṇavism. The last two have had their centres in Bēlūr and Uḍupi respectively. There are a good number of other religious centres Kaḷasa, Śriṃgēri, Harihara. Gadag, Lakshmēśvara, Banavāsi, Bhaṭkal, Kadri, Subrahmaṇya etc.

At Kaḷasa the presiding deity was Kaḷasanātha or Kaḷaśēśvara for whom Harihara I, Bukka I and other rulers made grants. KN 483 states that the wife of Gaṇapati made a gift of land for feeding married women (*muttayides*). Sūrappa donated some money to the deity but Bommarasa-heggaḍe who was in need of money to meet his own ends sold his lands etc. which were purchased by the money donated by the former and the lands gifted for the temple (KN 489). Around 1517 A.D., the temple was renovated by Immaḍi Bhairarasa-oḍeya after the army of Bhujabalarāyaof Vijayanagara retreated (KN 486) as a consequence of a vow he had made.

The Śṛiṃgēri records provide us information about the pontiffs of that *maṭha*. Some of the records have been reviewed above. KN 523 states that Baṅki-sabhāyita had been appointed by the *mahāpradhāna* Rāmachandra-voḍeya as the manager of the temple of Mahābala at Gōkarṇa. But that gentleman appears to have given up the office and having found that he could not manage without Baṅki-sabhāyita the governor made over the management of that temple to the pontiff of Śriṃgēri-maṭha. KN 527 states that the king (Kṛishṇarāya) made a gift of villages and addressed an order to Triyambaka that no restriction should be imposed on the *gurus* of the *maṭha*. A different reading as given in *MAR* states that the *gauḍa-prajes* of those villages were instructed to obey the pontiffs since they alone were entitled for those villages, right from the beginning.

A detailed study of the inscriptions from Harihara is made by Prof. H.M. Shankaranarayana Rao in his Kannada work *Harihara Dēvālaya*, This temple has a great antiquity right from the period of Chālukyas of Bādāmi. The Demēśvara temple is said to have been builtby *Avasarada* Chandraśēkharayya, to the north of the Harihara temple.As these records proclaim, the temple stood for the unique form of Hari and Hara—Vishṇu and Śiva—between whom no distinction should be made. The place itself was called Kūḍalūru and for god Prasanna Harihara a silver tray for offering the sweet dish, *atirasa*, was donated by *haḍapada* Kṛisaṇappa-nāyaka. Mārgasahāya-nāyaka, an agent of Kṛishṇappa-nāyaka, hailed from Vēlūru. Mārgasahāyēśvara is the name of Śiva in which name Śiva temples are found in Tamilnadu.

In Gadag in the Viranārāyaṇa temple *Ānandanidhi* was endowed by Achyutarāya (KN 670). The same endowment was set up in the presence also of the Triyambaka temple thereat (KN 671). Earlier Harihara II had made a grant of 22 villages for both these temples and Sammanāchārya was appointed the manager of these two temples at the instance of the royal preceptor Vāṇivilāsa-kriyāśakti (KN 661, 662). This Sammaṇāchārya, a scholar was the accountant (*sēnabōga*) of Gadaga-dēśa. All the records at Gadag (Nos KN 668 671) are found engraved on stones in the Viranārāyaṇa temple. The Sōmēśvara temple and the Śaṃkha-basti were two important institutions at Lakshmēśvara. As noted above, there was a dispute between Hēmadēvāchārya of the *basti* and Śivarāmayya of the temple regarding properties (KN 718) and also, as referred to in KN 719, regarding some right and privileges. In the latter record Saṃkhaṇāchārya and Hēmaṇāchārya of the *basti* on the one hand and Kāḷahastidēva and Sivarāmadēva of the temple on the other, figure as the disputants. Two of these four persons are identical with their namesake ofKN 718. While in the former some of the lands under dispute were settled in favour of the *basti*, in the latter the Jainas who had misappropriated certain honours due to the Śaiva temple were obviously made to give up their claims thereupon.

A similar dispute between the Vīraśaivas and the Jainas is recorded in KN 753 from Bastihaḷḷi. A certain Huchchappadēva is said to have marked the pillars of the Vijaya Pārśvanatha-basti of Haḷebīḍu with Vīraśaiva religious symbols which led to the dispute between them. Kṛishṇappayya sons of Kāḷappayya, the minister (*mantri*) of Veṅkaṭādri-nāyaka brought about an amicable settlement between the two. Vijayappa had erased those symbols (*liṃgamudre*) and it was agreed upon by the parties that the *status quo* with regard to the *basti* and the worship therein would be maintained as from the beginning and that nobody should object to it.

A few additional constructions were added to the Chennakēśava temple at Bēlūr. In 1381 A.D., (KN 754) *mahāpradhāna* Kaṃpaṇṇa set up four pillars with capitals for the repair of the roof-stones of the *sukhanāsi* of the temple by the order of the king. The broken pinnacle over the tower of Kēśava was restored and covered with gold by Muddaya-mantri in 1387 A.D., (KN 756), while Gaṇḍapa-daṇṇāyaka erected a bronze lamp-stand which had been prepared by the braziers Kāḷōja and Anakōja, sons of Mārāḷa Nindōja in 1395 A.D. (KN 757). The stone lamp pillar in the middle of the temple was the gift of Baichapa-daṇṇāyaka who also had a swing erected for the *ḍolāmahōtsava* of the deity in 1414 A.D. (KN 762). A century later, in 1514 A.D., the flag staff (*garuḍa gaṃbha*) was set up (KN 764) by Jakka-nṛipa, a subordinate of the king. This is stated to have been of gold. Probably it was covered with gold-plate. A decade later a pond for the raft festival (*teppakoḷa*) was excavated and a *Vasanta maṇṭapa* constructed by Basavappa-nāyaka, son of Jakkaṇa-nāyaka, probably Jakka-nṛipa mentioned above, for festivals to be performed in the month of Phālguṇa (KN 766). In 1580 A.D., 15 squares of the swinging *maṇṭapa* for celebrating the *Vasantōtsava* and 26 squares of verandah (*kaisāle*) was added in 1626 A.D., (KN 771 and 772).

In Kanara North district Bhaṭkaḷ and Banavāsi were two important centres, the former Jaina and the latter Śaiva. KN 873 is a composite record with 7 dates registering several grants made for *āhāradāna*, providing golden *prabhāvaḷi*, milk anointment of *sāhasra pada* Chandranāthaśvāmi of the upper storey (*neḷe*) at Bidare etc. KN 921 speaks of a robbery that took place in the Madhukēśvara temple. When Mallaṇṇa was holding some office at Banavase and Mallaṇṇa, another individual, son of Rāyaṇṇa died in the fight One *raṅga-maṇṭapa* each was constructed for the shrines of god Narasiṃha and goddess Pārvati within the temple by Padumappa, a servant (*ūḷiga*) of *mahāmaṇḍalēśvara* Rāmarāja Veṅkaṭādrirāja, according to KN 925 of 1522 A.D.

KN 1012 from Mūḍabidare in Kanara, South district, dated 1389 A.D., registers a grant of land to god Chaṇḍōgra Pārśvadēva for maintaining 2 *karṇapālikas* for the four months of *chāturmāsya* and other purposes, in the presence of Abhinava Chārukirti-paṇḍita. The *mahāchaityālaya*, named Tribhuvana Chūḍāmaṇi was constructed in 1430 A.D., by the *halaru*, the Chauṭas and six *ballāḷas* of Śāliki-nāḍu in the site granted to the above-named pontiff for that purpose. The donor of the site was Dēvarājoḍeya of Nāgamaṅgala, the governor of Maṃgaḷūru province. The bronze image of Chandraprabha-tīrtha was also consecrated then (KN 1014). This *chaityālaya* was inaugurated by the king Dēvarāya II who had the third *nilaya* (the 3rd floor) covered with copper (KN 1015). Two decades later a *mukha-maṇṭpa* was added to it by several *seṭṭis* (KN 1016). From KN 1018 we learn that in the three storeys (*nele*) the deities of Chandranātha, Supārśva and Chandraprabha were consecrated respectively. In the middle storey there were two *gandhakuṭis.* In Basrūru, the Mahāliṅgēśvara, Nakharēśvara and Veṅkaṭaramaṇa (Tirumaladēva) temples were benificiaries of several grants, while in Bārakūru Sōmēśvara, Kāḷi, Gaṇapati, Pañchaliṅgēśvara and an old *basti* in front of the first were major temples for which donations were made. Thus we find both Jainism and Śaivism found patronage in this district.

A review, in bref, has been made in the above pages highlighting interesting and important aspects of the life of the people. I hope the scholars would find it useful. I once again beg to be excused for the good number of printing errors inadvertently left uncorrected.

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CHIKKAMAGALUR DISTRICT

Chikkamagalur Taluk

KN 428

Ambaḷe

MAR., 1930, No. 4

Two copper-plates with ring in the possession of Gōpālakṛishṇa-bhaṭṭa.

Sanskrit in Nāgarī

Āravīḍu]; Narasiṃha

Śaka 1327, (*nagha-nētra-agni-chandra*) Tāraṇa, Śrāvaṇa-paurṇima, Monday = 21st July, 1404 A.D.

Records that Raṅga-bhūpāla (I) installed his son Narasiṃha on the throne and with his queen Timmāṃbā retired to the forest. Narasiṃha visited Bēlūru and celebrated there the *ulābhāra*, on which occassion he set up Sōmēśvara-liṅga and (?) the Channakēśava at of Veṅkaṭāpura and granted the village the Sōmaseṭṭipalli to a Brāhmaṇa named Śrikaṇṭha-vājapēy. Āpastaṃbha-śākhā and Lōhita-gōtra, grandson of Kēśava-bhaṭṭa and son of Śiva yajvas The king is said to be the son of Śrīraṅga and grandson of Tirumalarāya. The given date too early. No king of this name is known to be ruling by then. If the given Śaka years is to be equated with 1527, taking *agni* to stand for the numeral 5, the cyclic year would be Viśvāvasu. Tāraṇa would be Śaka 1506 when the details correspond to 10th August, 1584 A.D.

The record is most likely a spurious one. We do not know of any son of Śrīraṅga I, by the name Narasiṃha. In fact, the available evidence indicates that Śrīraṅga had no issue. at all.

KN 429

EC., VI, Cm. 23.

Stone set up before the Vīrabhadra temple.

Kannada

[Tuḷuva; Sadāśiva ?]

Śaka 1467, Viśvāvasu, ..., ba. 2=1545-46 A.D.

Broken. The extant portion refers to Rāmarāja, the agent for the affairs of a king, probabls Sadāśiva. Refers also to Vīra Veṅkaṭa. Details are lost.

KN 430

Haḷavaḷḷi

EC., VI, Cm. 124

On a stone in the wet land of Timme-gauḍa

Kannada

Tuḷuva; Sadāśiva

Śaka . . . ., Vibhava, Kārttika śu. 1=1568 A.D., October 21, Thursday. The Śaka year was 1490.

Records the *koḍagi* grant of *mādagoṃḍi* land (excluding the former grant of 60 *ga* for the village feeding house as *uṃbaḷi*, made by a certain *nāyaka*, name not clear, who was the agent of Veṅkaṭappa-nāyaka, son of Eṟakṛishṇappa-nāyaka to Viraṇa-gauḍa, son of Timmaṇṇa-gauḍa of Haḷuvaḷi, The king is eulogised as *Śanivārasiddi* and *Kaṭhāri Sāḷuva*, The language is faulty.

KN 431

Kaḷasāpura

EC.,VI, Cm. 153

On a stone in the village.

Kannada

Āravīḍu ; Śrīraṅgarāya (III)

Śaka 1585, Śōbhakṛit, Āśvija=1663 A.D., September-October.

Records the grant of the village Kaḷasahaḷḷi in Kaḷasāpura-sthaḷa, for the services during the car festival of god Chellanārāyaṇa of Kaḷasāpura, by Ramaṇarājayadēva-mahārāja after having made a petition to the king.

KN 432

Khāṇḍya

EC., VI, No. Cm. 80

On a stone south of the main entrance in the *prākāra* of the Mārkaṇḍēśvara temple.

Kannada

Tuḷuva; Achyutadēva ruling from Hampe Hastināvati

Śaka 1461, Viḷambi, Phālguṇa śu. 14=1539 A.D., January 3, Friday, The Śaka year was current.

Records the grant of two villages, Huṇasevalli in Bidireya-sthaḷa and Kategāra in Hērambi-sthaḷa yielding 280 and 450 *khaṇḍugas* of rice respectively to gods Janārdana and Mārkaṇḍē-śvara of Khāṇḍeya in Eḍavale-nāḍu, belonging to Vasudhāre-sīme, assigned to Raghupati rāja-voḍeya, son of Mallarāja-voḍeya, as an *amara-māgaṇi*. The Vasudhāre-sīme belonged to the *paṭṭa-nāyakatana* of Tirumalarāja-voḍeya, son of Sanakarāja-voḍeya. The latter portion of the record is damaged and some details are lost.

KN 433

EC., VI, Cm. 79

On another stone in the same place.

Kannada

Āravīḍu ; Veṅkaṭapati ruling from Hampe Hastināvati

Śaka 1509, Sarvajitu, Bhādrapada śu 15, Ādivāra, lunar eclipse= 1587 A. D., September 6, Wednesday (not Sunday).

Records the grant of 200 *varahas*, taken from the *dēvatāsvāmya* of the gods Janārdana, Mārkaṇḍēśvara and Narasiṃha of Khāṃḍya for the *taḷavārike* by Kṛishṇappa-nāyaka, son of Veṅkaṭappa and grandson of Eṛakṛishṇappa-nāyaka, who had received Vastāre-sīma as *amara-māgaṇi*. Khāṃḍya was situated in Yaḍavale-nāḍu of that *sīme*.

KN 434

Kūdavaḷḷi

EC., VI, Cm. 88; *ARSIE.*, 1929, No. 18

Copy of an epigraph in the *agrahāra*.

Kannada

Saṃgama; Harihara II

Śaka 1313, Śrīmukha, Chaitra śu. 5. The *tithi* fell on 18th March, 1393 A. D., the Śaka year being 1315.

Records the grant of the village Kūduvaḷḷi, in Vasudhāre-sīme, converted into an *agrahāra* named Purushōttamapura, made by Śrī Rāmachandra-bhāratīsvāmi, the pontiff of the Śriṅgēri-maṭha, to Nīli Narasiṃha-bhaṭṭa and other learned men (*vidvan mahājanas*) of various *gōtras* (mentioned). The gift village is said to have been originally gifted by the king to the donor's preceptor Purushōttama-bhārati, for the *maṭha* and to god

Vidyāśaṅkara. Of the *vṛittis* so gifted 3/4 each was for goddess Lakshmī and the Gāyatrī-maṇṭapa respectively. One *vṛitti* was for god Sōmēśvara.

KN 435

Karuvaṃgi

EC., VI, Cm. 48

On a stone in the Rāmēśvara temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1472, Saumya, Śrāvaṇa śu. 1. The *tithi* occurred on Thursday, 25th July, 1549 A.D., the Śaka year being current.

Records the grant of income from taxes like *hiṭṭu* and *hugge* collected from the township (*pura*) newly built by Hiriya Basavappa, agent of Rāmapayya, with several *gauḍa–prabhus* (named) of Yamasandi, Koraṭikeṟe etc. of Jēvaṇige-nāḍu and also of Kuṟuvaṃgi (named) for worship, offerings and conducting several festivals (in the temple of) Rāmēśvara-liṅga. The gift was made for the prosperity of the king and of Rāmarāja-voḍeya. Malōja of Kuṟuvaṃgi is the sculptor. Kṛishṇappa, son of Saṃkaradēva of Basavanahaḷi wrote the record. The gift was made over as *kāḷāṃji* to Mallappa, son of Gaṅgādhara–voḍeya of the *sthāna*. It refers to the car-festival as also *karaḍe*, *kausāḷe* (*kaṃsāle ?*) and *kāḷe* as some of the services to be rendered on the eve of *Śivarātri*.

KN 436

Muttinapura

EC., VI, Cm. 103

On a stone in the Virūpāksha temple (west of the village).

Kannada

[Āravīḍu ?] ; Rāmachandrarāya(probably Rāma II)

Śaka 1537, Rākshasa=1615–16 A.D.

Damaged. The king bearing the titles *mahāmaṇḍalēśvara*, *rājādhirāja–paramēśvara* and *vīrapratāpa*, is said to have renovated the temple of god Virūpāksha (formerly) consecrated by Vira Ballāḷarāya who had granted 11 villages (named) for the service of the god. It seems to record a grant of the village Beladāḷahaḷḷi by Munīśvaradēva of Mutti. But, the lower portion of the stone is said to be under the ground and hence details are lost.

Kadur Taluk

KN 437

Āsaṃdi

EC., VI, Ka. 158

On a stone near the *karugallu* to the east of the village.

Kannada

Tuḷuva; Achyutarāya

Śaka 1464, Śubhakṛit, Vaiśākha śu. 15, Monday. Irregular. The *tithi* occurred on Saturday, 29th April, 1542 A.D.

Records the remission of taxes for the villages Hiriuru, Muktihaḷḷi etc. of Āsaṃdi-nāḍu in Ekkaṭṭi-sīma belonging to Hoyisaṇa-nāḍu, in the southern region, granted for his chieftaincy (*nāyakatana*) by the king to the donor Aubhaḷarāja–mahā–arasu, son of Maṭḷi Aubhaḷarāja. The taxes included those on marriage, *taḷavāṟike*, *seṭṭi–haṇa*, *nōṭa-vaṇa* etc. to be paid by the 18 community (*jātis*) of the villages mentioned.

KN 438

Beḷasūru

EC., VI, Kd. 31

On a stone in front of the Prasanna Rāmēśvara temple.

Kannada

Tuḷuva; Achyutadēvarāya

Śaka 1452, Vikṛitu, Āśhāḍha ba. 3, Wednesday=1530 A.D., July 13.

Records the grant of the village Sirigiripura, a hamlet of Belagūru, for the services of god Siddharāmēśvara-liṅga of Belagūru by Saṅkarasayya, after making a representation to Siṃgaṇa–nāyaka of his community (*jāti*) who had received Būdihāḷa–sīme from the king. The donor, a *bāgila–pradhāna* of Siṃgaṇa-nāyaka, is said to have himself received Belagūru in that *sīme* from the latter. It records the obeisance of Kōnamarasa, agent for the affairs of Saṃkarasayya.

KN 439

Chikkabaḷḷēkere

EC., VI, Kd. 162

On a stone on the Kukkasamudra tank-bund.

Kannada

Tuḷuva; Achyutarāya

Śaka . . . ., Śubhakṛit, Chaitra śu. 3, Sunday = 1542 A. D., March 19. The Śaka year was 1464.

States that the tank named Kukka-samudra was got excavated by Veṃgaḷarāja-mahā-arasu, the *bāgila daḷavāyi* of the king for the merit of his father Viṭarāja and (god ?) Viṭhaladēva.

KN 440

Dēvanūru

MAR, 1925, No. 56; *ibid.*, 1943, No. 26

On a stone near the Siddēśvara temple,

Kannada

[Tuḷuva; Śadāśivarāja]

. . . .

Damaged. Records the grant of exemption from taxes levied on the barbers (*kelasiga nā yinda*) at Dēvanūru belonging to Hāranahaḷi-sīme. Details are lost.

KN 441

Egaṭi

EC., VI, Kd. 20

On a stone at the north door of the Vīranārāyaṇa temple.

Kannada

Tuḷuva ; Kṛishṇadēva

Śaka 1440, Sōbhakṛit (expired), Sarvajit (current), Śrāvaṇa ba. 3, Sthiravāra. These details of date are incorrect. The two cyclic years cannot be expired, or current respectively. In the Śaka year given the details correspond to 1518 A.D., July 24, Saturday. f.d.t. .19.

This damaged epigraph seems to record the renovation of a tank and a grant of some land below it to some deity by Bhūpatirāja, agent of *haḍapada* Ji (Ba?)yappa-nāyaka probably for the merit of his master. Details are lost.

KN 442

MAR., 1943, No. 22

Stone at the northern door of Kallēśvara temple behind the tank.

[Tuḷuva ; Kṛishṇarāya]

Sarvajit, Śrāvaṇa ba. 13, Sthiravāra. Probably=1527 A. D., August 24, Saturday.

Records a grant of exemption from the marriage tax to the *śūdras* of Yagaṭi-1000 province (*śūdra maduveya suṃka*) by Bayipa-nāyaka with the permission of the king who is not mentioned by name. Only *Rāya* is mentioned. KN. 441 above mentions this chief as a servant of Kṛishṇadēvarāya. Hence *Rāya* may refer to this king. It is on this ground that the date also is equated.

KN 443

EC., VI, Kd. 18

On a stone in front of the Vīranārayaṇa temple.

Kannada

Tuḷuva ; [Sadāśīva]

Śaka 1454, Śukla, Jyēshṭāha śu. 12. The cyclic year corresponds to 1491 A.D., in the reign-Period of Sadāsīva when the *tithi* occurred on May 27, Friday, 1569 A. D., which might be the date intended.

This badly worn out record mentions Allāḷanāthadēva.

KN 444

Hēraḷagaṭṭa

EC., VI. Kd. 126

On a stone in front of the Siddhēśvara temple.

Kannada

Tuḷuva ; Achyuta

Śaka . . . . , Nandana, Kārttika śu. 5=1532 A. D., November 2, Saturday. The Śaka year was 1454.

Records the grant of the village Heraḍigaṭa to Liṃgaṇa-gauḍa of Siṃgaṭigere as *daṃḍi-geyauṃbaḷi*. The grant was made by Rāmapayya, son of Bācharasa, the agent of the king. Seems to state that the record of charity was sent (?) by Tīmmappayya, son of Lakharāja, the *pāruatyegāṟa* of Būdihāḷa-sīme for getting engraved upon stone and setting it up in the place.

KN 445

Hiriyaṁgaḷa

EC,, VI, Kd. 167

On a stone below the platform to the south of the Mallikārjuna temple.

Kannada

Tuḷuva ; Sadāśiva

Śaka 1 . , Parābhava, Bhādrapada śu. 12=1546 A. D., September 7, Tuesday. The śaka year was 1468.

Damaged. Rāmarāje-voḍeya, agent of the king, being pleased with Koṃḍōja, made a remission of taxes. The details are lost.

KN 446

Hullēnahaḷḷi

MAR., 1927, No. 741

Hero-stone on a mound to the north of the village.

Kannada

Tuḷuva ; Sadāśivarāya

Śaka 1477, Ānanda, Friday. Not verifiable. The cyclic year corresponds to 1554-55. A.D. the Śaka year being current.

Slightly damaged. Registers the death of an individual (name not specified), son of Rācha-gāvuṇḍa, in a skirmish against thieves.

KN 447

Kabaḷi

MAR., 1925, No. 60

Stone set up behind the ruined Kallēdēva temple.

Kannada

Saṃgama ; Bukkaṇṇa-voḍeya

. . . .

Badly damaged. Seems to register a gift of land, after purchase, probably by a *mahāprabhu* (name lost) for the worship of and burning a perpetual lamp in the temple of god Sōmēśvara and made over to the *mahājanas.*

KN 448

Keresante

MAR., 1944, No. 8

Stone set up in Saṇṇayya's land.

Kannada

Tuḷuva ; Sadāśiva

Śaka 1472, Sādhāraṇa, Chaitra śu 1 = 1550 A. D., April 2, Wednesday.

Registers a gift of 100 *kaṃbas* of wet land below the tank of Keṟeyasante, a hamlet in Hāranahaḷi-sīme, to god Viṭhala by *mahāmaṇḍalēśvara* Sidedēva-mahā-arasa, son of Kalamili Bopparāja Gōparāja-mahā-arasa, for the merit of his parents Gōparāja and Aubhaḷamma, made over to Veṅkaṭādri, son of *abhiśēkada* Kāmarasa, of Kauśika-gōtra, the priest of the temple. Hāranahaḷi-sīme had been received by the donor from the king for his chieftaincy (*nāyakatana.*) Bhadrayya, son of Vīrōja, the blacksmith (*kammāra*) wrote the epigraph.

KN 449

Machchērī

MAR., 1925, No. 34

On a set of 5 copper-plates in the possession of Nārāyaṇa-joyisar.

Sanskrit and Kannada in Nāgarī

Saṃgama ; Dēvarāya I

Śaka 1330, Sarvadhāri, Prāthama Vaiśākha ba. 15, Thursday, solar eclipse = 1408 A. D., April 26 ; Virōdhi, Kārttika su. 12, Sunday = 1409 A. D., October 20 ; Virōdhi, Mārgaśira śu. 7 = 1409 A. D., November 14.

The king performed the *Tulāpurusha* and *Brahmāṇḍa* sacrifices on the first and second dates respectively and on that occasion made a grant of the villages Hiriya Bāsūru and Chikka-Bāsūru on Sāvayana-hōbaḷi within Āsandi(?)of Hoysaḷa-nāḍu after converting them into an *agrahāra* named Pratāpadēvarāyapura. *Trivēdi* Vāmana-bhaṭṭa, the officiating priest of the *tulābhāra* received 3 *vṛittis* in the village Paṃgulampādi of Mandagiri-nāḍu. Barring him, the others participating in both the sacrifies, *viz.*, the *brahmas*, *sadasyas*, *ṛitviks* and *kaḷaśāchāryas*, numbering 55, together received 57 *vṛittis* and 330 *varaha-gadyāṇas*. The record specifies the shares received as also the boundaries of the gift land. The gift is said to have come into effect from Kārttika śu. 12 of the year Virodhi for the *mahājanas* of *tualābhāra* and Kārttika śu. 12 of the same year for the *mahājanas* of the *brahmaṇḍa-dāna*. The last date noted above appears to be the one on which day the copper-plate grant was got written and presented although it is not clearly stated to be so. The names of the composer and engraver are lost.

KN 450

Pura

EC., VI, Kd. 26

On the stone-beam in front of Gaṇapati in the Mallikārjuna temple.

Kannada

Tuḷuva ; Krishṇadēvarāya

Śaka 1448, Vyaya, Śrāvana ba. 10, Sō[mavāra] = 1526 A. D., August 2, Thursday.

Records the grant of the village Kāreyahaḷḷi, surnamed Tiyā(mmā ?)pura in Āsandi-sīme for offering in the mornings to god Mallikārjuna, by Chikka Varadaṇṇa-nāyaka who appears to have made it at the instance of Chennappa, a servant or subordinate (*avara yasada*, could it be *avasarada* ?) of Timmaṇṇa-nāyaka, father of *haḍapada* Bayappa-nāyaka, for his merit.

KN 451

Sakkarepaṭṭaṇa

MAR., 1927. No. 48

Slab set up in front of a house,

Sanskrit and Kannada , in Kannada

Saṃgama; Bukkarāja

. . . .

Registers the setting up of a *nishadhi* at Hosapaṭṭaṇa, in memory of Lakshmīsēna-bhaṭṭāraka of Sēna-gaṇa and Pustaka-gachchha, whose genealogy is given as follows: Vīrasēna→Jinasēna→Guṇabhadra→Sūrasēna→Devēndrasēna→Kumārasēna→two disciples Harisēna and Prabhākarasēna→of the latter Lakshmisēna and Madanasēna. The donors were Māyaṇṇa and Mākaṇa, sons of Hollarāja and Dēvamāṃbā, described as the *vaiśyas* of Baḷagāṟa family.

KN 452

EC., VI, Kd. 165

On a stone to the north of the old village site.

Tuḷuva; Sadāśiva

Śaka 1478, Naḷa, Bhādrapada śu. 3 = 1556 A.D., August 8, Saturday

This badly damaged record registers the grant of some village (name lost) to the *mahājanas* and the *prajes*, probably of Uḷḷiya Nāgūru for the prosperity of the king.

Koppa Taluk

KN 453

Bāvāṇige

MAR., 1927, No. 55

Fragmentary stone lying on the way to the village Koḍakaḷi.

Kannada

[Saṃgama ; Harihara III]

Śaka 1340, Hēmaḷaṃbi, Vaiśākha śu. 7 Sunday. Irregular. The *tithi* occurred on Friday. April 23 of 1417 A. D., the Śaka year being 1339. In this year Dēvarāya I was ruling. Per-

perhaps it is Harihara III that is mentioned.

Incomplete. Registers a grant to Kallaṇṇa, son of Bhōgappayya of Kāśyapa-gōtra and Ṛik-śākhā, to Lakhaṇṇa, son of Nāgaṇṇa of Viśvāmitra-gōtra and in that connection refers to king Harihara who appears to have made a gift of some village (?) through a copper-plate grant. But the details are not known.

KN 454

Bhaṇḍigaḍi

E.C. VI., Kp. 30

On a stone in the Vīśvēśvara temple.

Kannada

Saṃgama ; Virūpa.. rāya, [son of Bukkkarāya] of Yadugiri governing Āraga-rājya.

Śaka 1300, Kāḷayukti, Dvitīya Jyēshṭha śu. 15, lunar eclipse, Friday=1371 A. D., June 11.

Damaged. Records the grant of land in the Mēlubhāgi-bayalu of Sāntaḷige-nāḍu for offerings to god Prasanna Viśvēśvara on the bank of Tuṅgabhadrā in Munivūru, belonging to the Kīḻubhāgi of Sāntaḷige-nāḍu, The gift was made also for burning the perpetual lamp, for the maintenance of the priest, the garland-makers, the servants, two ascetics (*yatis*), seven Brāhmaṇas etc., under orders from Vidyāraṇya-śrīpāda.

KN 455

EC., VI, Kp. 31

On a stone in the wet land called *chāraṇa-bayalu.*

Sanskrit and Kannada in Kannada

Saṃgama; Chikkarāya(son of Harihara II and grandson of Bukka I)governing Āraga-rājya

Śaka 1303, Durmati, Kārttika śu. 15, Ādivāra=1381 A. D., November 2, Saturday.

Damaged. Refers to the prince as governing (?) Āraga-rājya and records some grant of money, in Munivūru of Mēlubāgi in Sāntaḷige-nāḍu on the occasion of a lunar eclipse, in the month of Phālguṇa of a cyclic year the name of which is lost. Satyatīrtha-śrīpāda figures as the recipient of the gift. Mentions the *agrahāra* of Koṭṭavūru,

KN 456

EC., VI. Kp. 27

Slab set up under the *gōḷī* tree.

Kannada

Saṃgama ; Dēvarā(ya) II

Śaka 1350, Plavaṅga, Chaitra śu. 1, Thursday=1427 A. D., February 29.

It registers a saḷe of land in Araṃvaḷi in Sāntaḷige-nāḍu of Āraga-vēṇṭhe for 85 *varahas* by the members of the *nāḍu*(*samasta-nāḍavaru*-named), to Hariyaka-nāyakiti of Hebbaraḍi when Sirigirinātha-voḍeya was governing Āraga-rājya. Thereupon, on the same day she gifted that land to Amarēśvara-tīrtha-śrīpāda, of the (Munivūra)-*maṭha* for feeding an ascetic and 4 itinerant Brāhmaṇas daily and employing 2 cooks. Both the records registering the sale and grant were written by *sēnabōva* Viṭhaṇṇa and is attested by several individuals, officers and (ascetics in the later part).

KN 457

EC., VI, Kp. 32

On a stone in the Sampige-maśha.

Kannada in Nāgari

Saṃgama ; Mallikārjuna

Śāka 1371, Vibhava, Vaiśākha śu. 8 Guruvāra=1448 A. D., April 11. The Śa*k*a year was current.

Records the grant of four villages for feeding 12 Brāhmaṇas in a feeding-house (*satra*) made over to Raghunandana-tīrtha-śrīpāda of the Mēlu-maṭha of Munivūru in Sāntaḷige-nāḍu of Āraga-vēṇṭhe made by Kōṭiyappa-heggaḍe of Nāvalanda in Paḍuv-gēri-nāḍu when Sirigirinātha-voḍeya described as *Brahma-kshatriya* was governing Āraga-rājya. The *mahājanas* of Hālumattūru, Munivūru and Chikka Hoḷalūru as also the pontiffs of the five *maṭhas* of Munivūru figure as signatories to the record written by Dēvarasa. The gift villages, yielding, in all, 264 *khaṇḍugas* of paddy, were all purchased by the donor from several individuals before they were together granted. The record specifies the expenses to be incurred upon rice, ghee, green-gram, oil, fire-wood etc. Of the 12 beneficiaries two were cooks, one a store-keeper and the fourth an ascetic who was to manage.

KN 458

Bommalāpura

EC., VI, Kp. 52

On a stone in the *chandraśālā* of Tripurāntaka temple.

Kannada

Saṃgama ; Harihara II

Śaka 1325, Svabhānu, Kārttika ba. 14, Tuesday=1403 A. D., November 13.

Registers a sale of 6 villages–Meṇasūru, Maḍavaḍi, Kuḍigaḍi, Huṇiseyakere, Volagōḍu and Kārabayalu–along with their five hamlets, namely Hātage, Ānegōḍu, Hosakoppa, Maṭṭakōḍu and Keṟeyakoppa along with the temples (*guḍi?*), wet lands, dry lands, etc. as also the *holeyāḷu* (*holeya*) labourers ?) to Vīraṇṇa–voḍeya who was governing Āraga-rājya. These villages were situated in Maḍvaḍi–nāḍu in Āraga–vēṇṭhe. The sale price of these was fixed at 500 *hons* at the rates then current. Vīraṇṇa was authorised to collect income from taxes like *hadike*, *daṇṇāyakara-svāmya*, *uḍugoṟe* (presentations) etc. amounting to 150 *hons*. Vīraṇṇa–voḍeya, of Bhāradvāja–gōtra and Ṛik–śākhā is eulogised as a *Brahma-kshatriya*, wors shipper of god Triyambaka, disciple of Kriyāśakti–guru and son of Virūpāṃbikā. Madhuvaṇṇa, the *sēnabōva* of Mānki-seṭṭi of Āraga–paṭṭaṇa wrote the record.

KN 459

EC., VI, Kp. 53

On the same stone (whereupon No. KN 458 is engraved).

Sanskrit and Kannada in Kannada

Saṃgama, Harihara II

Śaka 1325, Svabhānu, Mārgaśira ba 12, Bhaumavāra=1403 A.D., December 11, Monday.

Records the sale of land that belonged to the share of Masiga–gauḍa valued at 150 *hons* in Meṇasūru of Maḍavaḍi–nāḍu to Viṭṭhaṇṇa-voḍeya, son of Bommaṇṇa–voḍeya by all the *nāḍu* of the three cities and the eighteen Kaṃpaṇas of Āraga–rājya, after getting it released from the original cultivators. Thereafter Viṭhaṇṇa-voḍeya formed it into an *agrahāra* named Bommaṇṇāpura and dividing it into 54 *vṛittis* granted 50 to *vṛittīs* Brāhmaṇas (named) of several *gōtras* etc., and 4 *vṛittis* to the temples. The record gives the genealogy of Viṭhaṇṇa of Bhāradvāja-anvaya, a grandson of Saṃkapa. This latter, as also his younger brother Rāyapa were ministers. The record is said to have been written by Viṭhaṇṇa who may be probably a different person.

KN 460

Hālamuttūru

EC., VI, Kp. 25

On a set of three copper-plates in the possession of Bishṭa-bhaṭṭa.

Sanskrit in Nāgari

Saṃgama ; **Bukka II**

Śaka 1322 (*rasa-nētra-guṇa-indu*) Tāraṇa, Kārttika-pūrṇimā, Vidhuvāra, Krittikā-nakshatra. Irregular. The *tithi* occurred on 1404 A. D., October 18, Saturday, the constellation being Aśvini.

Records a royal grant of the village Hālumuttūru *alias* Śakarīpura in Bellāra-sthaḷa belonging to Kārakaḷa-sīme of Āraga-rājya dividing it into 52 *vṛittis*, to a number of Brāhmaṇas after setting apart 4 *vṛittis* for the worship of the village deity (*grāma dēvata*). It gives a genealogical account of the king who is said to be the son of Harihara and Paṃpā, grandson of Bukka and Gaurāṃbikā and the third great-grandson of Saṃgama. The record contains the sign-manual *śrī Virūpāksha*, The language of the record is very faulty.

KN 461

E.C., VI, Kp. 35

On a stone in the *hāḍya* near Mākāra Mañjappa's house.

Kannada

. . . .

. . . . [Āśvi]ja śu . . . .

Damaged. Records the sale of the village Hālamuttūru in Sāntalige-nāḍu of Āraga-rājya(?) together with its hamlets and lands, the tax upon which was probably fixed at 84 *hons* and 3 *haṇas*, by the *nāḍus* (?) etc. probably to a Brāhmaṇa of Vaśishṭha-gōtra and Yajuś-śākhā. Kṛishṇapparasa is stated to be governing some area, probably the Āraga-rājya. Details are all lost.

KN 462

Hariharamane (Hariharapura ?)

EC., VI, Kp. 26

On a stone in the arecanut garden of *shekdar* Ramappa.

Kannada

Saṃgama; Dēvarāya I

Śaka 1330, Sarvadhāri, Pushya śu. 10, Guruvāra,Uttarāyaṇa-saṃkrānti=1408 A D., December 28, Friday. The *saṃkrānti* occurred on the previous day.

Damaged. Records a grant of land described as *Māgheya-bayalu*, together with income from some taxes (like *kāruka*, *manevāgilu* etc. ?) to Vidyānāthadēva, son of Kēchari-dēva, by the *mahājanas* at the instance of the king. It mentions Viraṇṇa-voḍeya and the eighteen Kaṃpaṇas of aVēṇṭhe. Mādappa, the *kuḷada-sēnabōva* of that village wrote the record.

KN 463

Hariharapura

EC., VI, Kp, 49

On a stone in the *maṭha*.

Kannada

Saṃgama, Harihara-mahārāya (II), ruling from Vidyānagara

Śaka 1315, Āṃgīrasa, Chaitra śu, 10, Bhānuvāra, The Śaka year corresponds to the cyclic year Śrīmukha when the given details may be equated with 1393 A.D., March 23, Sunday, In the year Āṃgīrasa (Śaka 1314) the *tithi* occurred on Wednesday, 1392 A.D , April 3.

Sābaṇṇa-voḍeya governing the Āraga-rājya, under the orders of the king made a grant of thevillage Pratapa Hariarapura yielding a revenue of 215 *varahas* and 2 *haṇas* to Rāmachandra Sarasvati-voḍeya. For this purpose Sābaṇṇa-voḍeya is stated to have summoned Saṇṇaṇṇa-heggaḍe and Vira-heggaḍe, the *heggaḍes* of Keḷabhāgi and Kārabayalu in Sātaḷigenāḍu of Āraga-vēṇṭhe-kaṃpaṇa to Āraga-chāvaḍi and got the lands suitably apportioned to the donee. Sābaṇṇa figures as the signatory. The record states that king Harihara bestowed his own name Pratāpa Hariharapura Mādhava to the pontiff.

KN 464

MAR., 1932, No. 42

Stone leaning against the north wall of Mādhavēśvara temple.

Kannada

Saṃgama; Dēvarāya I

Śaka 1340, Hēmalaṃbi, Māgha śu. 7, Saturday=1418 A.D., January 14, Friday. The Śaka year was current.

The record commences with a reference to the original grant made by Mallaṇṇa, son of Nāgaṇṇa (and grandson of) Peddaṇṇa of Kāśyapa-gotra to Nāgaṇṇa, son of Nāgappa of Viśvāmitra-gōtra, of land yielding a revenue of 4 *haṇas* in the *haravari* (?) of Dēviyakka, in Kuppavaḷḷi which had been granted to the donor by king Harihararāya through a copper-plate. This Kuppavaḷḷi which had been named Pratāpa Hariharapura, an *agrahāra*, was now granted to Viṭhaṇṇa-voḍeya (son of) Rāyappa-voḍeya, who had been bestowed the administration of Āraga-rājya by the king *vīrapratāpa* Dēvarāya-mahārāya. The present donor now made a distribution of lands among the tenants of his own *bhaṇḍāra-sthaḷa* and the tenants of the *agrahāra* in such a way that there would be no quarrel among them. Sāvaṇṇa-voḍeya who was then administering Āraga-rājya, sent for Arasaṇṇa-heggaḍe (?) of Neluvāgilu, the *mēlubhāgi* (?) of Sātalige-nāḍu. The record gives details of distribution.

KN 465

MAR., 1932, No. 41

Stone set up below a tree in the verandah of the *maṭha*.

Kannada

Saṃgama; Mallikārjuna ruling from Vidyānagara

Śaka 1375, Āṃgirasa, Chaitra śu. 15, Sunday. The *tithi* occurred on 4th April, 1452 A.D., Tuesday.

Damaged. Seems to register a gift of land to several individuals, Details are all lost. Refers to Hariharapura.

KN 466

MAR., 1932, No. 40

Stone set up to the north wall of the sanctum of Narasiṃha shrine in the *maṭha*.

Kannada

Āraviḍu; Śrīraṅgarāya ruling from Penugoṇḍe

Śaka 1495, Śrīmukha, Nija Āshāḍha śu. 10, Sunday. The *tithi* occurred on 1573 A.D., July 9, Thursday.

States that Narasiṃhabhārati-svāmi, described as *shaṭdarśana-sthāpanāchārya* was the pontiff of Siṃgēri and Bhayirarasa-voḍeya was governing at Kārakaḷa when Śaṃkhara-sarasvati, disciple of Mādhava-sarasvatī-voḍeya of (the *maṭha* of) Hariharapura made a grant of land in Kuppavaḷi, in Kārabayalu-Kuppavaḷi-nāḍu, for the worship of and offerings to god Narasiṃha as also burning a perpetual lamp and maintaining a feeding house (*satra*) at Hariharapura. The gift land was purchased from Mādhava-sarasvati-voḍeya for 78 *hons*. The *mahājanas* of that place, the chief of Kārakaḷa, Timmaya-sēnabōva of Beḷtoṟe and the ***nāḍavar*** of Kārabayalu-Kuppavaḷi are cited as witnesses.

KN 467

Koḍatāḷu

MAR., 1925, No. 54

Stone set up on the way to Beḷare fort of the village.

Kannada in Nāgarī

[Āraviḍu]; Śrīraṅgarāya ruling from Penugoṇḍe

Śaka 1496, Hēviḷaṃbi, Māgha śu. 15. Irregular. The cyclic year corresponds with Śaka 1459 or 1519. In neither of these years–1537-38 or 1597-98 A D.,–was Śrīraṅga ruling. If the Śaka year were 1519, the other details correspond with 1598 A.D., February 11, Saturday, lunar eclipse when Veṅkaṭapati I was ruling.

Damaged and incomplete. States that Sāntappa-heggaḍe, a subordinate of Bhairarasa-voḍeya made a gift of 100 *varahas* for offerings to god Narasiṃha of Śivaḷḷi-saṃsthāna, made over to a pontiff, name lost (Abhinava . . . .) of the Śivaḷḷi-maṭha of Hariharapura. The genuineness of the record may be doubted.

KN 468

Seṯlugoḍage

MAR., 1927, No. 52

Stone set up below the hillock.

Kannada

Saṃgama; Vīra Bukkarāya (?)

Śaka 1331, Virōdhi, Māgha śu. 15=1410 A.D., January 21, Tuesday. But, on this date Dēvarāya I was ruling.

This damaged record registers the grant of a village (. . gōḍu), the name of which is lost, for the worship of and offerings to god Narasiṃha of Hariharapura, made over to Rāmachandra-sarasvati-voḍeya, by Sāṃbaṇṇa-voḍeya to whose administration it belonged, under orders from the king. Sāntappa-heggaḍe was instructed to distribute the tenants (*kuḷa*) and allocate the payment of taxes and customs to be made on the gardens, cultivable lands etc. The details are lost.

KN 469

Siḍimane (Chāvalmane Dākhale)

EC., VI, Kp. 34

Stone set up in a field.

Kannada

Saṃgama; Harihara II

Śaka 1308, Kshaya, Āśvija śu. 10, Thursday=1386 A.D., October 3, Wednesday

Registers the renewal of a grant of the village Siḍiyamani to Vidyāśaṅkaradēva-voḍeya, grandson of Aṇṇaiyyadēva-voḍeya. The latter person had been the original recipient of the grant made by Hoysaḷa Ballāḷa, earlier in Śaka 1235, Ānanda, Kārttika śu. 10, Wednesday; the details of this date corresponding to 1314 A.D., October 19, Saturday. The gift village, situated in Keḷabhāgi of Sāntaḷige-nādu, is said to have been yielding 4 *hons*. Aṇṇaiyya was the son of Jagadānanda Peṃpa.

Muḍagere Taluk

KN 470

Dēvavṛinda

EC., VI, Mg. 25

On a (second) stone at the base of the *garuḍa kaṃbha* in the Rāmēśvara temple.

Kannada

Saṃgama; Bukkaṇṇa-voḍeya (I ?)

Śaka 1202, Virōdhikṛit, Kārttika śu. 1, Guruvāra. Irregular. The given cyclic year corresponds with Śaka 1233 when the *tithi* occurred on 1311 A.D., October 13, Wednesday. But the Vijayanagara kingdom had not come into existence as yet. If the Śaka year were 1293, the other details can be equated with 1371 A.D., October 9, Thursday, f. d. t. 39 when Bukka I was ruling.

Badly damaged. Records that Jakkaṇṇa, younger brother of Hiriyaṇṇa made a grant of the paddy fields of Haḷḷi Hirivūru for god Rāmanātha, to provide for worship and offerings and maintenance of dancing girls and the Brāhmaṇas of Dēvīvṛinda. Tippaṇṇa-voḍeya confirmed the grant to the *gauḍas* and temple priests. Refers to Teppada Nāgaṇṇa-voḍeya, son of Īśvaradēva and Vīrāṃbike, who was probably the *mahāpradhāna* at whose instance the grant was made. It also records a monetary grant of 169 *ga* and 4 *haṇas*. Details are all lost.

KN 471

EC., VI, Mg. 27

On a (third) stone at the same place.

Kannada

Tuḷuva; Kṛishṇadēvarāya ruling from Hampe Hastinâvatī

Śaka 1443, Vikrama, Kārttika ba. 7, Budhavāra = 1520 A.D., October 31, Wednesday, f. d. t. .87. The Śaka year was current.

Records the grant of the village Kaḷichūru by Saṃgyappa-nâyaka, son of Mañchyappa-nāyaka described as the 'dear son' of the king, for the service of god Rāmēśvara of Dēva-vṛinda, in Mallavatī-nāḍu belonging to Gōḷiyabīḍu-sthaḷa.

KN 472

Gōṇībīḍū

EC., VI, Mg. 29

On a stone in front of the Mārī-guḍi.

Kannada

Tuḷuva; Sadāśiva

Śaka 1482, Raudri, Phālguṇa ba. 5 = 1561 A.D., March 6, Thursday.

Very much damaged. Refers to some grant made by a *nāyaka*, the *kāryakarta* of the king. Mentions the river Hēmavatī.

KN 473

Hantūru

EC., VI, Mg. 23

Stone in the *suggi–mande* of the village.

Kannada

Saṃgama; Hariyappa-voḍeya [I]

Byaya, Pushya ba. 4, Ádivāra. Probably=1346 A.D., December 31, Sunday, f. d. t. .73, the śaka year being 1268.

Records a grant of the village Hantūru as *uṃbaḷi* to Kākaṇṇa, son of Bayichana Tammagauḍa of Hantūru of Mēlagaṇṭi-nāḍu (?).

KN 474

Horanāḍu

MAR., 1940, No. 28

Stone set up in a land called *gurulakke gadde.*

Kannada

Tuḷuva; Kṛishṇarāya-mahārāya

Śaka 1431, Vaiśākha śu. 1, Sunday=1509 A. D., April 20, Friday.

Registers a sale of land called *guruḷike-bedeya-makki,* referred to as a *grāma* by Mallu-heggaḍe, younger brother of Tammana-heggaḍe of Kandalabaḷi of Hōri-nāḍu in Yēḷumala-nāḍu of Kaḷasa, to Timmarasa, son of Rāmachandradēva of Kāśyapa-gōtra and Ṛik-śākhā described as the *aḷiya* (nephew or son-in-law ?) of Sūrappa-sēnabōva. The amount of 2 *gadyāṇas* payable towards *siddhāya* was paid to god Kaḷasanātha for *sōniyadharma* by Bhayrarasa-voḍeya at the instance of the *heggaḍe* of Hōri-nāḍu. Further, a sum of 5 *haṇas* had to be paid for this village for *osage* when the turn for collecting one *haṇa* for each *salage* in Hōrināḍa-sīme was to come. *Sēnabōva* Haṃparasa wrote this record. Witnesses are cited. Bhai-rarasa-oḍeya mentioned here may be the chief of Kaḷasa Kārkaḷa.

KN 475

Kaḷasa

EC., VI, Mg. 58; MAR., 1934, No. 20

On two sides of (the second) stone, to the north, in the Kaḷaśēśvara temple.

Kannada

Saṃgama; Hariyappa-voḍeya of Āraga (?)

Not given.

Damaged, Records a grant of 20 *ga* for worship and offerings and maintaining *pātra-bhōga* and *Pañcha-vādya* (i.e. services of dancers and musical instruments) by a *mahāpradhāna* whose name is lost. The king (?) bears the titles like *Satya Hari-śhandra*, *dhanurdhara-madhyama-Pāṇḍavarāya*, *Bayakāra-Pitāmaha Maṅgarājātmaja* etc. The record engraved on the backside of the stone is, in all probablity, in continuation of the one on the front (noticed by Rice as Mg.58). This records the gift of an income of 170 *varahas* for services in the temple of Kaḷasanātha made by the same *māhprādhana* (? name lost) under the rule of Āragada Hariyappa-voḍeya, son of Maṇgarāja which was another name for Mārappa, brother of Harihara I. It gives the details of the expenditure incurred for temple services.

KN 476

EC., VI, Mg. 52

On the 16th stone in the *prākāra* of the same temple.

Kannada

Saṃgama ; Bukkaṇṇa-voḍeya (I)

Śaka 1292, Sādhāraṇa, Āśvayuja ba. 17=1370 A. D., October 15, Tuesday. The day is according to the solar reckoning and the lunar *tithi* would be 11, f. d. t. .05.

Records the grant of the village Tanuviḍi [?] to god Kaḷaśanātha of Kaḷadada-nāḍu by Vīra Bukkaṇṇa-voḍeya, Māra-voḍeya and Virupaṇṇa-voḍeya, for offerings in the night besides the regular offerings made thrice daily for which there were endowments made earlier

KN 477

EC., VI, Mg, 57; MAR., 1934, No. 19

On both sides of the first stone, to the north, in the same temple

Kannada

Saṃgama ; [Bukkaṇal]

Bhādrapada' śu. 15. The details are insufficient for verification.

Damaged. States that a son of the king [?] was governing 3000 *rājya*. Records the grant of 13 *vṛittis* of land to Brāhmaṇas of the Brahmapuri of the temple of Kaḷasanātha, in order that they may conduct the anointing, prayers and other rituals to god Kaḷasanātha. The donor was Virupaṇṇa-voḍeya. The record engraved behind, obviously in continuation, registers a gift of *ga* 74 *honnu* towards the 13 *vṛittis* for anointment of the deity by the same

Virupannṇa-voḍāya. vḍdagiri Virupaṇṇa-vo ḍeya is the signatory of the record which was written (*baraha*) by Mādaras

KN 478

EC., VI Mg. 46

9th stone in the same place

Kannada

Saṃgama ; Bukārāya (III *?*)

Śaka 13. 5, Śōbhakrit, Pu. . . .10, The given year corresponds to 1423 A. D., December. But on this date Dēvarāya I was ruling. The Śaka year would be 1345.

Barring the name of the king and date all other details are lost.

KN 479

EC., VI, Mg. 47

On the tenth stone (to the south] in the *prakara* of the same temple.

Kannada

Saṃgama; Dēvarāya I

Śaka 1341, Vikāri, [Āśvi] ja ba. 1, Thursday=1419 A.D., October 4, Wednesday.

Damaged. Seems to record some grant of land after purchase, probably for the worship of god Kaḷaśanātha. Mentions Bairarasa-voḍeya of Kārkaḷa Siṃgarasa is referred to.

KN 480

MAR., 1934, No. 21

On a slab standing behind the same temple,

Kannada

Saṃgama, Dēvarāya (II)

Śaka 1361, Siddhārthi, Pushya śu. 3, Wednesday=1439 A.D., 9th December

Bairappa, who was also called as Bairappa-heggaḍe, grandson of Āraga-heggaḍe, purchased a paddy land of the sowing capacity of 3 *muḍes* for the price of 6 *hons* and dedicated it to god Kaḷasanātha and from its produce 15 *muḍes* of paddy were to be made over to the god in the presence of the *prabhus* and *buddhivaṃtas*. Vīra Pāṇḍyadēvarasa-oḍeya was ruling (over Kaḷasa-Kārkaḷa).

KN 481

EC., VI, Mg. 54

On the 18th stone (to the south) in the *prākāra* of the same temple.

Kannada

Sāḷuva; Immaḍi Narasiṃgarāya

Śaka 1414, Paridhāvi, Māghā śu. 10, Sunday=1493 A.D., January 27

Damaged. Records some grant of money for offering curdrice and a garland every day, at the time of performing worship in the night (*pradōsha-pūje*) each fortnight (*paksha*), and to feed a Brāhmaṇa, in the Kaḷasanātha temple, in the presence of the *prabhus* of the thousand village. The name of the donor is not clear. Bhairarasa-voḍeya is said to be governing Kaḷasa-rājya.

KN 482

EC., **VI**, Mg. 56

On the 20th stone.

Kannada

Sāḷuva; Immaḍi Narasiṃgarāya

Śaka 1414, Paridhāvi, Māgha śu. 10, Bhānuvāra=1493 A.D., January 27

Damaged very much. Makes a money grant for feeding a Brāhmaṇa after *pātra-puje* to god Kaḷasanātha and for performing *Rudra puje* etc. by Kēśavadēva, son of a *heābrva* (name lost). Vira Bhayirarasa-voḍeya is said to be ruling the Kaḷasa kingdom.

KN 483

EC., VI, Mg. 50; MAR., 1934, No. 18

Both sides of the 13th stone in the same place.

Kannada

Sāḷuva; [?]Immadi Narasiṃgarāya

Śaka 1416, Pramādicha, Vaiśākha ba. 14, Tuesday=1493 A.D., April 30

Damaged. Registers a gift of 20 *ga* by Sōvaṇṇa, son of Sōmachaṟa Hariyaṇṇa for feeding a Brāhmaṇa on the occasion of *Rudrapūje* in the temple of Kaḷaśanātha. Mulu-heggaḍe of Hōri-nāḍu sold his wet land for the amount required by him for his *prastha.* It refers to a governor of Kaḷasa-rājya whose name is lost. The record engraved behind seems to be an appendix added later on. It registers a gift of land by the wife (*madavaḷige*) of Gaṇapati for feeding married women (*muttayide*) and for offerings made in the cyclic year Piṃgaḷa, Māgha śu. 10 corresponding to 1498 A.D., February 1 (Thursday, f.d.t. 04)

KN 484

EC., VI, Mg. 48

11th stone in the same place

Kannada

. . . . .

Śaka 1424, Durmati, Bhādrapada ba. 10, Tuesday=1501 A.D., September 7. The Śaka year was current.

Registers a gift of 7 *hons* and 5 *haṇas*, for daily offerings to god Kaḷaśanātha, by Balamādēvi, younger sister of Bhairarasa-voḍeya who was governing Kaḷaśa-rājya. Land was purchased from that amount and arrangements were made for the supply of rice etc. as stipulated.

KN 485

EC., VI, Mg. 39; MAR., 1934, No. 14

On the second stone (to the south) in the same place.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1438, Dhātu, Dvitīya Śrāvaṇa śu. 13. Ravivâra=1516 A.D., August 10

Records the grant of various lands, made by Sūrapa-sēnabōva, son of Paṇḍari-sēnabōva of the Kārkaḷa-sthaḷa, in the presence of the three *prabhus* of Kaḷasa-1000, for god Kaḷasanātha. The grant was made when Immaḍi Bhairarasa-oḍeya was govering Kaḷasa-rājya. It gives details regarding the services and offerings to be made.

The record noticed in *MAR.*, is engraved on another face of this stone and appears to be a continuation. The donor appears to have sold some land to Kōjaya, son of Chōki-hegaḍe of Ānemoghe (?) and made a grant or the money for certain worships to be performed for the goddess, from Kārttika śu. 11, like *raṅgaapūje*, *kaḷasa*, *dhana-pūje*, *Karttika-pūje* etc.

KN 486

EC., VI, Mg. 41; MAR., 1934, No. 16

On both faces of the 4th stone (to the south) in the same temple.

Kannada

Tuḷuva; Kṛishṇarāya

1) Śaka 1438, Dhātu, Śrāvaṇa, śu. 15, Sunday, lunar eclipse = 1516 A.D., July 13. The month was Adhika Śrāvaṇa.

2) Iśvara, Jyēshṭha śu. 3, Mandavāra = 1217 A.D., May 23, Saturday

When Immaḍi Bhairarasa-voḍeya, son of Bommaladēvi and nephew (*aḷiya*) of Hiriya Bhairarasa-voḍeya was governing Kaḷasa-Kārkaḷa-rājya, Bhujabala-mahārāya of Vijayanagara attacked the Tuḷu-rājya and camped at Maṃgaḷūru. The governor having vowed to god Kaḷasanātha that he would renovate the temple if the enemy retreated, that army having retreated and he having returned to his country, got the temple renovated through Sūrappa-sēnabōva, described as *budadhivant* of his *chāvaḍi* (court) and arranged for the performance of worship in the mouth of Sōṇa (Śrāvaṇa.the rainy season) by granting 30 *gadyāṇas*. Details of the grant are given.

The inscription engraved on the second face appears to be a continuation and registers a grant of sugar, jaggery etc. for feeding Brāhmaṇas. The record refers to the gift of a village to god Kaḷasanātha in the presence of god Chandranātha of the *basti* at Kaḷasa.

KN 487

EC,, VI, Mg. 59

3rd stone to the north of the same temple.

Kannada

. . . . ,

Śaka 1442, Vikrama, Āshāḍha ba. 1, Sunday = 1520 A.D., July 1

Registers a gift of money by Mādarasi, wife of Rāma-sēnabōva of Kārakuḷa and Bommarasi, wife of Saṃgarasa-sēnabōva, for special offerings etc. to god Kaḷaśanātha, Gummaṭadēva-heggaḍe, of Savase (?) sold his land for this sum, for his own needs and that land was gifted.

KN 488

EC., VI, Mg. 62

On the 5th stone in the same place.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1446, Tāraṇa, Bhādrapada śu. 5, Thursday=1524 A. D., August 4, the month being intercalary.

Records the grant of 10 *honnus*, made by Saṃkappa-sēnabōva of Mēgunda (*Mēgundada modala-bayilu*) for the daily offerings of god Kaḷasanātha, in the presence of the three *prabhus* of the Thousand villages. The grant was made when Immaḍi Bhayirarasa-voḍeya was governing the kingdom below and above the ghats and his *śirapradhāna* Sūrapa-sēnabōva was holding the *pārupatya* of Kaḷasa. Ummakka, wife of Kaḷasappa of Yeḍadahāḷu, took that money in the presence of Sūrappa-sēnabōva for the marriage of her grandson and in lieu thereof gave certain lands. Purushōttamabhāratī-voḍeya of Mēlu-maṭha, Dēvarasa-hebārva of Māvinakēri and several other *hebārvas* are cited as witnesses. Bhānappa-sēnabōva wrote the record.

KN 489

EC., VI, Mg. 64

On the 7th stone.

Kannada

Tuḷuva; Achyutarāya

Śaka 1464, Subhakṛitu, Jyēshṭha śu. 3, Thursday=1542 A.D., May 17, Wednesday

Records the grant of certain lands, for the daily offerings of god Kaḷasanātha exchanged in lieu of some monetary grant made by Sūrappa, son of Okkela-bhaṭṭa's daughter, in the presence of three chiefs of Thousand villages. The grant was made when Vira Pāṇḍyappa-voḍeya was governing the kingdom below and above the ghats. Bommarasa-heggaḍe sold his lands for the money received to meet his own needs. Sūrappa, son of Uṃkila-bhaṭṭa-also made a gift of land. Malarasa, *sēnabōva* of the village wrote the record.

KN 490

MAR., 1934. No. 15

On the 3rd stone to the south in the *prākāra* of the same temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1469, Plavaṃga, Vaiśākha, ba. 10, Monday=1547 A.D., May 14. If ba. 10 is a mistake for 12, then the date details coincide with Monday, May 16 of 1549 A.D.,

Arirāya-kaṇḍara-dāvaḷi Vīra Pāṇḍyappa-voḍeya, son of Chandaladēvi of Keravase is said to have been governing above and below the (western) ghats. Registers the gift of dry lands to the extent of 160 *khaṇḍugas* in the village Niḍavale and of 110 *khaṇḍugas* in the village Kalugōḍu, altogether 270 *khaṇḍugas* with an income of 27 *gadyāṇas*, to defray the expenses of conducting *raṅga-pūje*, *Rudra-pūje*, *Pañchāmṛitābhiśēkha* every Monday of god Kaḷasanātha at Kaḷasa as also for offering and maintaining a *chhatra*. The gift was made in the presenceof the 3 *prabhus* (?) of Thousand villages.

KN 491

EC., VI, Mg. 40

Backside of the same stone containing KN. 490 above.

Kannada

Tuḷuva; Sadāśiva

Śaka 1474, Pāridhāvi, Karttika śu. 1, Sōmavara=1552 A.D., October 18, Tuesday

Records a grant of lands and money for the Monday services of god Kaḷasanātha by Bhairarasa-aṇṇāji, son of Bommarājarasa, who held the *pārupatya* of Kaḷasa and the three *prabhus* of 1000 (Kaḷasa-1000 ?). Vīra Pāṇḍya-voḍeya, son of Chandaladēvi and nephew (?) of Vīra Bhairappa-voḍeya, was ruling the Karavase-paṭṭaṇa. The later portion of the record is much damaged and details are lost.

KN 492

EC., VI, Mg. 60

On the 4th stone, to the north, in the same temple.

Kannada

Tuḷuva; Sadāśiva

Saka 1478, Rākshasa, Āśvija su. 13, Sthiravāra solar eclipse. Irregular. The eclipse occurred twice, in Jyēshṭha and Kārttika in the given cyclic year–1555 A.D., June 18, Tuesday and November 14, Thursday, respectively. The Śaka year cited was current.

Records the grant of certain lands for anointment, offering and *raṅga-pūje* every Monday, by Dēvaṇa-heggaḍe of Hōru-nāḍu, in the presence of the three *prabhus* of the Thousand villages, for the service of god Kaḷasanātha. The grant was made when Vīra Immaḍi Paṇḍyappa-voḍeya was governing the Keravase-paṭṭaṇa and Bhayirarasa, son of Bommarājarasa was holding the *pārupatya* of Kaḷasada-sīme.

KN 493

EC., VI, Mg. 42

Stone in the same place,

Kannada

Tuḷuva; . . . .

Śaka 1460, Raudri, Vai . . . . 4. The cyclic year corresponds with Śaka 1482 (1560 A. D., April-May).

Badly damaged. Vīra Pāṇḍyadēva appears to have been administering Kaḷaśa-rājya. Seems to register a gift of money income to god Kaḷaśanātha. Details are all lost.

KN 494

EC., VI, Mg. 63

On the 6th stone in the same place.

Kannada

Āravīḍu; (I) Veṅkāṭapati

Śaka 1531, Saumya, Āshāḍha śu. 15, Thursday=1609 A.D., July 6. A lunar eclipse occurred on that day.

Records the grant of land, for *karyā-dharma* and feeding Brāhmaṇas, by Bhairarasa-voḍeya son of Vīra Bhairarasa-voḍeya, governing Kaḷasa-Kārkaḷa-rājya, in the presence of the three chiefs of Kaḷasa Thousand.

KN 495

Māgaṇi

EC., VI, Mg. 39

On the second stone in the *prākāra* of Kaḷasēśvara temple.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1438, Vyavahārika Dhātu, Dvitīya Śrāvaṇa su. 13, Sunday=1516 A.D., August 10

Records the grant of several lands for the service of god Kaḷasanātha, in the presence of three chiefs of *Sāvira Kaḷaśagrāma* made by Sūrappa-sēnabōva, son of (Paṇḍari-sēnabōva)

KN 496

Nūche

EC., VI, Mg. 88

On a stone near the *nāgara kaṭṭe.*

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1437, Yuva, Śrāvaṇa, ba. 10, Ādityavāra=1515 A.D., August 5, Sunday

Recorns the sale of the village Nūju to Sūrappa-sēnabōva, (having made it) free from all taxes and payments except certain dues to gods Viranārāyaṇa and Kaḷasanātha. The grant was made by agreement among the three *hebārs* of the Kaḷasa Thousand villages and seventeen persons (specified) outside the village, and all the elders (*mūligas*) of Nūju. Several *hebāruvas* are named as witnesses. *Sēnabōva* Haṃparasa wrote the record.

KN 497

Phalguṇi

EC., VI, Mg. 2

On a stone set up to the northeast of the Kallināthēsvara temple.

Kannada

Tuḷuva; Harihararāya (II)

Śaka 1323, Kārttika su. 1, 164437th day of Kali, Sunday. Irregular. The *tithi* corresponds with 1401 A.D., October 8, Saturday.

This badly damaged inscription records some grant to god Kallinātha. The text in Kannada refers to the king as Achyutarāya. But this is too early a record for Achyuta.

KN 498

Rudrapāda

EC., VI, Mg. 86

Stone in Rāmachandrāpura-maṭha

Kannada

. . . . .

Śaka 1420, Kāla . . . . solar eclipse. Probably = 1498 A. D., December 13, Thursday on which day a solar eclipse occurred.

Damaged. Seems to register a grant of land situated in Mudreyabīḍu after purchase (?) probably by Jannarasa of Āraga. Kaḷaśa was situated in Āraga–vaḷita. The grant seems to have been made under the orders of Harihara–mahārāya. *Nāḍasēnabōva* Narasiṃhadēva wrote the record. The three *prabhus* of Kaḷasa–1000 villages and the ēḷumaleya-nāḍu togeuther approved the grant. This Harihara cannot lde identified.

KN 499

Toṭlu

EC., VI, Mg. 85

On a stone in the *prākāra* of the Vīranārāyaṇa temple

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1332, Vikṛita, Śṛāvaṇa śu. 10, Ādivāra = 1410 A.D., July 11, the weekday being Friday, not Sunday

Records grant of certain lands for the continuing service of god Vīranārāyaṇa. The grant was made by the three chiefs of the Kaḷasa Thousand villages after inquiring into the former grants and customs.

Narasimharajapura Taluk

KN 500

Bāḷēhaḷḷi

EC., VI, Kp. 6; MAR., 1934, No. 10

On a stone south of the enclosure of the Vīrabhadra temple.

Kannada

Saṃgama, Bukkarāya (I) ruling from Hastināvati

Śaka 1290, Kilaka, Māgha śu 10, Budhavāra = 1369 A.D., January 18, Wednesday, f.d.t. .38

Records the grant of 6 *gas* for a perpetual lamp at the rate of 5 *paṇas* every month probably collected for the maintenance of the tank at Bāḷeyahaḷḷi in Hoṅga-nāḍu by **Bollarasa**, son of Mādarsa-voḍeya. The latter was ruling Āraga, Sayiḍuguṭa, Kole-nāḍu and other *rājyas*. The grant was made for the rule to be bestowed upon Vīrupaṇṇa-voḍeya, the prince. The epigraph noticed in *MAR*. is engraved on the same stone to the right. It contains a Sanskrit verse recording the blessings of god Vīrabhadra on Bollu-bhūpa, obviously the same as Bollarasa.

KN 501

MAR., 1932, No. 44; *ibid.*; 1936, No. 25

In the same enclosure near the Vīraśaiva-maṭha.

Kannada

Saṃgama; Vira Bukkaṇṇoḍeya (I)

Śaka 1290, Kīlaka, Phālguṇa ba. 10 Sunday = 1369 A.D., March 4

Slightly damaged. Records the gift of some land (details are lost) in Bāḷehaḷḷi of Sātaḷige-nāḍu by Mādarasa-voḍeya, the *mahāpradhāni* of *kumāra* Virupaṇṇoḍeya, ruling Āraga, for the services of god Vīrēśvara of Bāḷehaḷi. Also seems to refer to the maintenance of a feeding house for Brāhmaṇas.

Mādarasa-oḍeya is identified with Mādhava-mantri who ruled the kingdom of Chandragutti, Āraga and Koṅkaṇa under Harihara II, Bukka I and later Harihara II also. He is said to have been a Śaiva Brāhmaṇa of the Kāḷāmukha sect and a disciple of Kṛiyāśakti.

KN 502

EC., VI, Kp. 7

On another stone in the same place.

Kannada

. . . . .

Nandana, Māgha śu. 5, Thursday. Probably = 1353 A.D,, January 10, Thursday f.d.t. .04.

When Hariyappa-voḍeya of Āraga, son of Vīra Mārappa-voḍeya, described as *Hindurāya-suratāḷa*, as also Bommarasa the house-hold officer (*maneya-adhikāri*) of *pradhāna* Malappa-voḍeya were governing, Bommarasa having found the *adgubnūhmi-nāḍu* of Holega mixed np in the tenancy of Bāḷeyahaḷḷi, resumed that land and granted it to god Vīrēśvara. Hariyappa voḍeya may probably be identified with Harihara II while Mārappa-voḍeya was the younger brother of Bukka I.

KN 503

Bhānavaḷḷi

EC., Kp. 33

Copy of the inscription in the possession of Dēvaru-bhaṭṭa.

Kannada

Saṃgama; Bhāskararāya, son of Pratāparāya

Śaka 1329, Sarvajit, Mārgaśira su. 15, Monday, lunar eclipse = 1407 A. D., November 15, Tuesday.

Records the grant of 5 villages-Sivakaraḍḍi, Karekoppa, Śiraṃgūru, Śiraṃgūru, Kadalemmane-attached to (?) Bhānupura-agrahāra, in Sāntaḷige-nāḍu, to god Vidyāśaṃkaradēva. The grant was made by Viṭṭhaṇṇa-voḍeya, of Āraga-eighteen *kaṁpaṇas*, who was ruling Āraga, Gutti, Bārakūru and Maṅgalūru stretching upto the western sea in Karnāṭaka-rājya by the orders of Bhāskararāya, son of the king in order that he may obtain four-fold merit (*chaturvidha-purushārtha*). On the date of the record Dēvarāya I was the ruling king. There might be some mistake in the copy of the inscription.

KN 504

Liṃgāpura

EC., VI, Kp. 17

Stone set up on the tank bund,

Kannada

Tuḷuva; Sadāśiva ruling from Haṃpi

Śaka 1474, Paridhāvi, Phālguṇa su. 10, Thursday, Punarvasu = 1553 A.D., February 23

It registers the consecration of god Virūpāksha-liṅga and the establishment of a feeding house for feeding five Brāhmaṇas daily therein, by Liṅgaṇa-nāyaka, son of Chennarāya-voḍeya and grandson of Virūpāksharasa, at Dānivāsa-paṭṭaṇa in Dānivāsa-sīme, which had been granted to the donor for his hereditary chieftaincy by Hoysaḷa Ballāḷarāya of Haḷēbiḍu. The latter portion which is damaged registers a gift made for the worship, offerings and perpetual lamp for that deity. It also refers to the consecration of god Basavēśvara and a gift of land for worship and offerings of that deity.

KN 505

Nāgalāpura

EC., VI, Kp. 19

On a stone to the northeast of the Nāgēśvara temple.

Kannada

Saṃgama; Harihararāya (II), son of Bukkarāya

Śaka 1361, Piṃgaḷa, Kārttika śu 1, Sō(māvāra). The *tithi* occurred on September 30, 1437 A.D., the Śaka year being 1359 and the month Adhika Kārttika. But this is too late a date. In 1377 A.D., (Śaka 1299), the details correspond to October 4, Sunday when Harihara II was ruling. This might be the intended date.

Damaged. Records a gift of 100 *hons* to the *mahājanas* of the *agrahāra* of Nāgūru, for the repair of the dilapidated tank and temple, in the presence of Vidyāraṇya-śrīpāda of Siṃgēri, at the instance of Virūpaṇṇa-voḍeya, by Lakhaṇa-voḍeya, brother of Tippaṇṇa-voḍeya who was governing Kunkuśe-nāḍu. It refers to Kamparāya, the younger brother of Harihararāya, as administering Āraga-rājya.

Sringeri Taluk

KN 506

Eḍadale

EC., VI, Kp. 44

On a stone near Kochchāra Narasiṃha temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1372, Prajōtpatti, Kārttika śu. 11 = 1451 A.D., November 5, Friday

Badly damaged. Refers to Bhāratī-śrīpāda the pontiff of Siṃgēri. Details are all lost.

KN 507

Koḍatale

MAR., 1927, No. 68

On a set of copper-plates in the possession of Subbā-bhaṭṭa.

Sanskrit in Nāgarī

Saṃgama; Dēvarāya (I)

Śaka 1332 (expressed by the chronogram *yugma-agni-guṇa-bhūmi)*, Vikṛiti, Kārttika śu. 12= 1410 A.D., November 8, Saturday.

The king, described as the son of Harihara and Mēlāṃbikā, made a grant of the village Vōṭegāru, renamed Dēvarāyapura, in Hebāru-sīme within Āraṃga-vēṇṭhe, to Māyaṇāchārya, son of Dēvarāchārya belonging to Śrīvatsa-gōtra, Āpastaṃbha-sūtra and Bahvṛicha-śākhā, free from all imposts and for hereditary enjoyment as an *agrahāra.* The boundaries of the village are recounted in Kannada. It ends with the sign-manual *śrī Virūpāksha.*

KN 508

Māgalu

EC., VI, Sg. 29

On a stone in the wet land of Māraṇṇa.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1337, Manmatha, Māgha śu. 10, Sunday=The *tithi* occurred on Friday, January 10, 1410 A.D.

KN 509

Śṛiṅgēri

MAR., 1933, No. 32

Vengere copper-plate inscription in the Śṛingēri-maṭha

Kannada

Āravīḍu; Vijaya Veṅkaṭapaṭirāya (?)

Śaka 1240, Vibhava, Pushya, ba. 5, Makara-saṃkrānti, Sunday. Irregular. The *tithi* occurred on Thursday, 22nd December, 1328 A.D., in the cyclic year cited, the Śaka year being 1250. The *saṃkrānti* occurred on Monday, the 26th.

Vijaya Veṅkaṭapatirāya, described as the terrifier of the minds of Narapati, Aśvapati and Gajapati, son of Virūpāksharāya and grandson of Narasiṃharāyaraiyya granted a gift of the village Veṃgare, to the holy *maṭha* of Narasiṃha-bhārati, disciple of Rāmachandra-bhārati and disciple's disciple *(praśishya)* of Gōvinda-bhārati, at Śṛiṃgēri for the services of waving of lamp (*dīpārādhana*) to the goddess Śāradāṃbā. The gift village is said to be situated in Paramati-sthaḷa to the western gate of the Ūṭatūru-simhāsana. It also registers a grant of Gonegere village inclusive of its tanks and hamlets, situated to the east of Karutana-pāḷya, east of Pāṇḍya-maṅgaḷa, south of Sirukkenattu-pāḷya and north of (river) Kāvēri.

The record is obviously surpious. The given date is too early and in the cited year Vijayanagara had not even come into existence.The genealogy of the king as also of the pontifficate is faulty. No disciple of Gōvinda named Rāmachandra is met with among the lineage of *gurus* of Śṛiṃgēri, nor a king of that lineage in the Āraviḍu dynasty.

KN 510

EC., VI, Sg. 1; ARIE., 1953–54, No 41; *ibid.*, 1961–62, No. 499; *Selections from the Records of the Sringeri* Mutt (*SRSM*), No. 1

Slab near the western side of the Āñjanēya temple in the Maṭha.

Kannada

Saṃgama; Vīra Hariyappoḍeya (I)

Śaka 1268 (current), Pārthiva, Phālguṇa ba. 1, Thursday=1346 A.D., March 9

Commences with an obeisance to Vidyātīrtha, the precptor. Records the gift of nine villages Heddase, Hoṃnahoḷe, Babbi, Haravari, Beḷḷūru, Aṃbalūru, Beḷaṃdūru, Haḷaka, Kaimaḷeya Hosūru along with the hamlets, forming the Kela–nāḍu within Mēlubhāgi–1000 of Sāntaḷige-nāḍu, to Bhāratītīrtha–śrīpāda, the pontiff of Śriṅgēri–tirtha and his disciples, and also 40 Brāhmaṇas serving them (*parichāraka*) so that they could be performing daily worship etc. Out of the income, 5 *hons* were deducted towards taxes etc. like *uṃbaḷi, dēvāsa, khaṃḍike, daṃḍige*, and *uḍugoṟe* and 100 *ga* for payment to the original tenants. The gift was made, by the king and his brothers Kampaṇṇoḍeya, Bukkaṇṇoḍeya, Mārapoḍeya, Muddapoḍeya, son-in-law Ballappa-daṇṇāyaka, *kumāra* Sōvaṇṇoḍeya and others on the occasion of celebrating the victory of the king. A supplement adds that Vira Kikkāyi–tāyi (of the Āḷupa family) made a gift of Kaimaleya Hosavūru in Kela–nāḍu to the same pontiffe Liṅgōja, son of Chinna Mallōja engraved the record.

KN 511

MAR., 1933, No. 2; ARIE., 1961–62, No. 500; *ibid.*, 1970–71, No. 120; SRSM., I, No. 2

Slab near the eastern side of the same temple (originally kept leaning in Gaṇapati-Vāgīśvari temple.)

Kannada

Saṃgama; Bukka I

Śaka 1277, Manmatha, Phālguṇa su. 1, Tuesday=1356 A.D., February 2

Records a gift of money income of 243 *gadyāṇas* from the hamlets of Sāntaḷige-nāḍu after deducting the income originally granted to the deity and the Brāhmaṇas (*dēvasva* and *brahmasva*) and 60 *ga* to be realised from two *haravaris* etc. in Kikunda-nāḍu to Vidyātīrtha-śrīpāda of Śṛiṃgēri by the king when he visited the pontiff. The gift was made for the livelihood of the servants of the *maṭha* and for the feeding of the ascetics.

KN 512

MAR., 1933, No. 33; SRSM., I No. 3

Copy of a copper-plate grant found in a *kaḍita* in the Maṭha.

Sanskrit in Kannada

Saṃgama; Harihara-mahārāya (II)

Śaka 1302, Raudri, Mārgaśira, śu. 1 Monday. In the cyclic year cited there was an intercalary month of Kārttika, but Mārgaśira had lapsed. The *tithi* may be equated with 1380. **A.D., October 19, in Nija Kārttika.**

When Hiriya Hariyappa-oḍeya (Harihara I) was ruling in Hoysaṇa-dēśa, his younger brother Mārappa-voḍeya and the son-in-law Ballappa-daṇṇāyaka granted the village Kesanāḍu after dividing the lands of original value of 150 *gadyāṇas* in Keḷa-nāḍu situated in the upper regions (*mēlubhāgi*) of Sātaḷige-nāḍu, for the maintenance of the ascetics and disciples, on the orders of Hariyappa-voḍeya to śrī Vidyātirtha-śrīpāda of Śṛiṃgēri on the 1st lunar day of the dark half (*kṛishṇa-paksha*) of Phālguṇa in the year Pārthiva (1346 A. D., March 9). The total revenue value of the lands inclusive of *baḷi* is 502 *gadyāṇas* and 5 *paṇas.* Afterwards, Bukkarāya granted Kelavaḷḷi-bhāgi in the upper regions of Sātaḷige-nāḍu and also the following out of the *haravāris* of Kikunda-nāḍu viz. Ginikal, Bōḷūru, Mūḍanāḍu, Ariśinavaḷḷi and the *haravari* named Nārave in Chikka Koḍa nāḍu. Altogether Bukkarāya granted lands (adding the income of Keḷanāḍu) at the time of the annual revenue value of 425 *gadyṇas* and 5 *paṇas* to the *maṭha* (Śṛiṃgēri) on, Tuesday, 1st lunarday of the bright half of Phālguṇa in the year Manmatha. Subsequently Bukkarāya again garanted lands altogether amounting to a revenue of 222 *gadyāṇas* and 4 *paṇas*, deducting the *uṃbaḷi.* This was when śrī Vidyāraṇya-śrīpāda, at the request of the king made through emissaries, returned to Śṛiṃgēri from Vārāṇasi, after a short stay at Virūpāksha. The gift was made at the kings instance by Mādarasa, for the maintenance of ascetics The serving Brāhmaṇas, their families and others. Further, the king bestowed upon his son Chikka Bukkarāya granted, the administration over Āraga-rājya in Hulugāru order that his services may continue and also Kikunda-nāḍu with 5 *haravaris*, in among the 30 *haravaris*, adding with this one *haravari* of Hariya Koḍa-nāḍu, altogether the total revenue being 424 *gadyāṇas* and 9 *paṇas*, It contains the sign-manuals of Śṛiṅgēśvara of Kigga, Kōṭēśvara of Kōṭapalli and also *śrī Virūpāksha.*

This seems to be partly identical with *EC.*, VI, Sg. 1 and *MAR.*, 1933 No. 2.

KN 513

MAR., 1933, No. 23

Copper-plate inscription in the Maṭha.

Sanskrit and Kannada in Nāgarī

Saṃgama; Harihara II

Śaka 1306, Raktākshi, Mārgaśirsha śu *dvādaśī*, Śukravāra = 1384 A.D., November 25

The record begins with a description of the predecessors of the king, viz., Saṃgama and Bukka I without mentioning Harihara I. It then records a royal gift of the village Beḷuguḷa yieding 120 *hons* in Chikka Koḍa-nāḍu in Āraga-vēṇṭhe to Sūrappa and Kṛishṇadēva, disciples of Vidyāraṇya-śrīpāda, each getting a portion of 60 *hons*. Harihara II is described as having gained *jñāna-sāmrājya*, unattainable by other kings, by the favour of Vidyāraṇya. Sūrappa is said to be the son of Samādhiya Tippaṇṇa of Jāmadagnya Vatsa-gōtra while Kṛishṇadēva was the son of Pemmaṇṇa of Kauśika-gōtra. Both of them were disciples of Vidyāraṇya. The gift was exempt from taxes like *suṅka*, *kāruka*, *hodake*, *hoṃbali*, *magame vaṭṭa* and *kaṭṭige*.

KN 514

MAR., 1933 No. 24; *ibid.*, 1916, pp. 58–59; SRSM., I No. 4

Second copper-plate inscription in the Maṭha.

Sanskrit and Kannada in Nandināgarī

Saṃgama; Harihara II

Śaka 1309, Akshaya, Jyēshṭha ba. 13, Saturday=1386 A.D., May 26. The Śaka year was current.

This charter records a royal grant to the *mahājanas* of the village Śriṅgēri in the presence of god Virūpāksha of Paṁpā kshētra, in memory of Vidyāraṇya who had passed away (*paripūrṇarādalli*). He granted the lands of the annual income of 400 *varaha-gadyāṇas* situated in Kikkunda-nāḍu of Āraga-vēṇṭhe and also land of the annual income of 100 *varaha-gadyāṇas* situated in the village Hagaḍūru in the upper part (*mēlu-bhāgi*) of Sātaḷige-nāḍu, dividing the same into 100 *vṛittis*, constituting the lands into an *agrahāra* named Vidyāraṇyapura. Four *vṛittis* were granted to the temple while the remaining 96 were distributed among 106 Brāhmaṇas named.

While only one plate is noticed in MAR., text from the 4 plates is given in *SRSM.*

KN 515

SRSM., I, No. 5

Stone inscription.

Kannada

Saṃgama; Chikka Harihara (II), son of Bukkarāya

Śaka 1311, Vibhava, Māgha ba. 14, Sthiravāra. The *tithi* fell on Monday, January 25 of 1389 A.D., the Śaka year being current. In the next year (Śaka 1311, Śukla) the details correspond with 1390 A.D., February 12, Saturday, f.d.t. .64

States that Chikka Harihara-mahārāya who went to Śriṅgeri to pay respects to śrī Bhāratī-tīrtha-śrīpāda, made a gift of 30 *vṛittis* of land valued at 225 *ga* at the rate of 7.5 *ga* per *vṛitti* excluding those that had been earlier gifted, situated in Keḷabhāgi of Kikkunda of Sāntaḷige-nāḍu. The gift was made to Brāhmaṇas in the presence of god Vidyāśaṃkara.

KN 516

MAR., 1934, No. 25

Copy of an inscription in the Maṭha (found in a *kaḍita*).

Kannada

Saṃgama; Harihara II

Śaka 1316, Bhāva, Phālguṇa śu. 10, Thursday = 1st March, 1395 A.D., Monday and not Thursday.

Registers the grant of some lands under the orders of the king to the Brāhmaṇas named Nārāyaṇa-vājapēyi, Narahari-sōmayāji and Pāṇḍuraṅga-dikshita in the presence of Vidyāraṇya-śrīpāda. The granted land was of two *haravaris*, of the annual revenue of 478 *kāṭi-gadyāṇas* including the extra income (*mēlāya*) from forty *nāḍus*. This grant was made to those Brāhmaṇas, for having brought out commentaries on the four Vēdas in the name of the king. The date is too late for this pontiff who is said to have passed away in 1386 A.D. *CF. MAR.*, 1933, p. 144.

KN 517

MAR., 1933, No. 25

The third (Bhānuvaḷḷi) copper-plate inscription in the Maṭha.

Sanskrit in Nāgarī

Saṃgama, Harihara II

Śaka 1318 (*vasu-chandra-agni-vidhu*), Dhātu, Māgha śu. 7=1397 A.D., January 6

Commences with a eulogy of the king and his predecessors. Records a grant of the village Bhānuvaḷḷi renamed Hariharapura by the king in the presence of god Virūpāksha, to Mādhavēndra of Kausika-gōtra, Yajuś-śākhā and Āpasraṃbha-sūtra, son of *kāraṇikya* Mādhavēndra. The gift village was situated in the Áraga-rājya, Mâle-nāḍu, Kārakaḷa-sīṃe, Beḷāre division. The donee divided this village consisting of 20 *vṛittis* to 25 and gave them to Brāhmaṇas (named) well-versed in the Vēdas. The language is very faulty.

KN 518

MAR., 1934, No. 26

On a palm-leaf book in the same Maṭha.

Kannada

Saṃgama; Harihara-mahārāya ruling from Vidyānagara

Śaka 1325, Chitrabhānu, Vaiśākha, ba. 1, Tuesday=18th April, 1402 A.D.

Toravagāḷuva, son-in-law of Nāgā-bhanḍāri, purchased two plots of wet lands having the sowing capacity of two *khaṇḍugas*, situated in Sindegēri and made a gift of the same to Vidyānātha-adhikāri, son of Kallidēva-adhikāri who was to make over annually 20 *khaṇḍugas* of paddy to Vishṇu-bhaṭṭa or Śṛiṅgēri for the services of god Vighnēśvara. The said Vidyanātha-adhikāri is said to have let out the wet land for cultivation to one Kalānvitayya on condition that he supplied the above paddy every year as rent and have a part of the lands converted into a garden. Dēvarappa, the *sēnabōva*, wrote the record while Honnaḷe Jiṇo-heggaḍe, Būva-hggaḍe, Chinna-heggade of Annūr etc., figure as witnesses.

KN 519

SRSM., I, No. 6

Stone inscription (copy).

Kannada

[Saṃgama; Dēvarāya II]

Śaka 1355, Saumya, Kārttika śu. 1 = 1429 A. D., October 28, Friday. The Saka year was current.

States that when Śaṃkarabhāratī-voḍeya ascended the pontificate after the demise of Purushottamabhārati-voḍeya, the king invited him to Vijayanagara and worshipped his feet.

On that occasion, he ordered through a *rāyasa* of his *daṇāyaka-voḍeya* to form a village yielding 250 *varahas* in Bārakūru-rājya, to be gifted to the pontiff. Accordingly, Bhānappa, son of Channapparasa of Bārakūru made a gift of the village Koṅguvaḷḷi yielding 252 *varahas* annually for a perpetual lamp and offerings to god Vidyāśaṃkara and for the *bhikshā* of the ascetic.

KN 520

MAR., 1934, No. 27

Copy of the Andavaḷḷi grant found in a *kaḍita* book.

Kannada

Saṃgama ; Pratāpa Dēvarāya II

Śaka 1352, Saumya, Māgha ba. 14=21st February, 1430 A.D., Tuesday. The Śaka year was current.

Haṃpeyarāya, son of Arasappa-voḍeya, governing the Gōve-Gutti kingdom, granted a gift to Viśvēsvārāraṇya-śripāda of Kallu-maṭha at Hampe for food-offerings and burning a perpetual lamp for god Vidyāśaṃkara and feeding ascetics in the *maṭha* of the village Andavaḷḷi in Chinamahaḷiya-nāḍu of Chandraguttiya-vēṇṭheya, renamed Viśvēśvarāraṇyapura, after due payment to the *nāḍu* and making entries in the register of the *karaṇika* of Gōve-Gutti and after satisfying *nānā-mūlis*. Details are given of the income of the village which amounted to 47 *gadyāṇas* and 6 *haṇas*.

KN 521

MAR., 1933, No. 26; *SRSM*., I No. 7

A set of 3 (Mañjugaṇi) copper-plates in the Maṭha.

Sanskrit in Nāgari

Saṃgama; Dēvarāya II

Śaka 1354, Parīdhāvi, Ā[illegible]āḍha śu. 12, Thursday = 1432 A. D., July 10, the month being Nija Āshāḍha.

Registers a royal grant of the village Mañjugaṇi in Kambannalige-dēśa of Saigahaḷḷi-vēṇṭheya in Honnāpura-rājya, with all its incomes and free from all imposts, after excluding former grants made to gods in Nādarineyyadi-dēvahaḍa (?), to Purushōttamāraṇyayatīndra, for food-offerings to god Rāmachandra. Varadapāchārya engraved the record which ends with the sign-manual *śrī Virūpāksha*. Last four lines of the record are in Kannada.

KN 522

MAR., 1933, No. 27

The fifth (Kaigai) coper-plate inscription.

Sanskrit in Nandināgari

[Saṃgama]; Dēvarāya II

Śaka 1353, (*Lakshmīlōka*) Virōdhikṛit, Māgha-amāvāsya, Dhanishṭhā-nakshatra, solar eclipse, Saturday=1432 A.D., February 2.

Records the gift, as *sarvamānya*, of the village Keḷagundaṇi in Gutti–12 of Gutti–vēṇṭhe of Gōve-rājya and also the village Kaigai with its 5 hamlets (named) by the king to the pontiff Purushōttamāraṇya–yatīndra for food–offerings to god Rāmachandra, the worship of god Mahābala(of Gōkarṇa?) and maintenance of the *maṭha* and feeding of the Brāhmaṇa dependants. Varadapāchārya was the engraver. Nāraṇadēri motner of Dēvarāya II is said to be a devtoee of Vishṇu.

KN 523

MAR., 1934, No. 30

Copy of a grant found in a plam-leaf in the Maṭha.

Kannada

[Saṃgama] ; Pratāpa Dēvarāya (II)

Śaka 1369, Kshaya, Chaitra ba. 10, Sthiravāra=22nd March, 1446 A.D. Tuesday (not Saturday). The Śaka year was current.

Mahāpradhāna Rāmachandradēva-voḍeya. on the orders of the king, described as *gajavēṇṭekāra*, granted the village Harīhaḷi situated in the *māgaṇi* of Sayavaninahaḷḷi for the service of god Mahābala in Gōkarṇa–kshētra. He appointed Baṅki–sabbāyita as the manager of the *satra–dharma* for free feeding services. It also states that he handed over the managership to the *guru* of the Śṛiṅgēri–maṭha when it was found difficult to carry on the duties without Baṅki-sabbāyita.

KN 524

MAR., 1934, No. 28

Kannada

[Saṃgama] ; Mallikārjuna Dēvarāya

Śaka 1261, Pramādhi, Śrāvaṇa śu. 13, Sunday. The *tithi* occurred on Wednesday, 1339 A.D., July 21. But this date is too early for Mallikārjuna. If the Śaka year were a mistake for 1381, the date details correspond to July 15, 1459 A.D., Sunday. The month was Adhika Śrāvaṇa. In Nija Śrāvaṇa the *tithi* occurred on Tuesday, August 14.

Registers the gift of villages named Maduvarti, Sabagallu, Kaṭṭakere, Bhāgikoṇi and Kundamaṅgala with an annual income of 1697 *kāṭi gadyāṇas* to Śaṃkara-bhārati for the threefold worship of god in the *maṭha* and also for the feeding of Brāhmaṇas daily for the prosperity of the king.

KN 525

ARIE., 1961-62, No. 497

Broken stone in front of the Ādiśaṃkara temple.

Kannada

Saṃgama . . . .

. . . .

This fragmentary inscription mentions Bukkarāya in line 3. All other details are lost. It is in characters of about the 14th century.

KN 526

SRSM., I No. 8

Inscription (copy).

Kannada

Tuḷuva; Vīra Kṛishṇarāya

Śaka 1437, (1438, current), Yuva, Āśvija su. 1 = 1515 A.D., September 8. Saturday, f.d.t. .06 The Śaka year was 1437 itself.

States that when Vidyāraṇya-voḍeya, the pontiff of Śṛiṅgapuri came to Vijayanagara to give audience to the king and had camped in the *maṭha* at Haṃpe, under the orders of Ratnappoḍeya who was governing Bārakūru-rājya, his son Vijayappoḍeya made a grant of the village Huyyāru in Kela-nāḍu and Honnagalli, a hamlet in Toṃbattina-sīme (a *sīme* of 90 ?) yielding respectively 362 and 150 *kāṭi honnu* to the pontiff, for god Vidyāśaṃkara and for offerings and burning a perpetual lamp (in the temple) of god Narasiṃha at Hālāḍi. The gift was made for the merit and prosperity of the king. Mallarasa, probably the *karaṇika,* is mentioned probably as the writer of the record.

KN 527

MAR., 1934, No. 32; *SRSM.*, I, No. 9

Copy of an inscription in a *kaḍita.*

Kannada

Tuḷuva ; Kṛishṇarāya

Yuva, Mārgaśira ba. 30, Wednesday=5th December, 1515 A.D., the Śaka year being 1437.

This is an order addressed to Triyambaka by the king, informing that the villages Baruve and Gavaṭūru in the Mâlēnahaḷḷi-sīme, and the village Maṇḍali with its hamlets Harakere, Śivamogge and Soḷḷebayalu in Gājanūru-sīme, are granted to the *gurus* of Śṛiṃgēri-maṭha since long and that no restriction should be imposed on them by him. This is according to the text given in *SRSM*. But, in *MAR* it is stated that the *gauḍa-prajes* of those gift-villages were directed to obey the pontiffs as their masters since they alone, right from the beginning, were entitled to those villages.

KN 528

SRSM., I, No. 10

(Copy of) an inscription.

Kannada

Tuḷuva; Sadāśīvarāya

Saka 1467, Viśvāvasu, Chaitra ba. 10, Monday=1545 A.D., April 6

Registers a gift of the village Bastihaḷḷi, in Gājanūru-sīme, within Araga-sīme, for the morning offerings to god Vidyāśaṃkara by *daḷavāyi* Honnappa-nāyaka, agent for the affairs of *Subali* Immaḍi Parasunāyaka-vodeya. This latter was governing Āraga-sīme which was bestowed upon him by the king ruling from Vidyānagari. The recipient was śrī Rāmachandra bhārati-vodeya of Śṛiṃgēri. The record ends with the sign-manual of Honnappa-nāyaka.

KN 529

MAR., 1934, No. 34

Copy of an inscription found in a paper manuscript.

Sanskrit in Kannada

Āravīḍu; Śriraṅgarāya III ruling from Ghanagiri

Śaka 1582 (*dva-ashṭa-paṃcha-śaśi*), Śārvari, Pushya ba. 30, Sunday=1661 A.D., January 20

Registers a royal gift of two villages, Raṇaghaṭṭa and Kalyāṇi Hārōnahaḷḷi with its hamlet Siṅgāpēṭha, near Vēlāpuri (Bēlūru) in Baḷaga-nāḍu to Agnimūrdha Kṛishṇānandasvāmī, the pontiff of Muḷuvāyipura-maṭha. The king is said to have been the son of Gōpālarāja and Vēṅgamāṃbā. The donee is described as the disciple of Śachchidānanda and Kshīrasvāmī. Pichchhala-yati and Śrīdhara-yati of the *maṭha* of Vishṇusvāmi in Muḷuvāyipuri are named as the earlier pontiffs. In the latter part of the record it is stated that the king was the son of Raṅgarāja and Timmāṃbā, grandson of Srīraṅga and Raṅgamāṃbā and great-grandson of Veṅkaṭēśa belonging to Atri-gōtra and Āpastaṃbha-sūtra. The record ends with the sign-manual *śri Rāma.*

KN 530

MAR., 1933, No. 29; *ibid.*, 1934, No. 35

The (Surapura) copper-plate inscription.

Telugu

Āravīḍu; Śrīraṅgarāya III

Śaka 1582, Plava, Kārttika śu.15=1661 A.D., October 27, Sunday. The Śaka year was 1583

The king, Vira Śrīraṅgarāyadēva-mahārāya, son of Gōpālarājayya and grandson of Āraviṭi Rāmarāju Raṅgapparājayya of Atrēya-gōtra, Āpastaṁbha-sūtra and Yajuś-śākhā, made a gift of the village Jalagārāmani Surapuram, to the ascetic Kṛishṇānandasvāmi, disciple of Sachchidānanda, head of the *maṭha* at Muḷuvāyi, for the worship of god Gōpālasvāmi. The gift is stated to have been made while the king was ruling from Vēlāpuri (*i.e.*, Bēlūr) in the presence of god Chennakēśava as an act of devotion to god Veṅkaṭēśa. The record noticed in *MAR.*, 1935 is a copy of the grant written on a palm-leaf.

KN 531

Tāḷakōḍu

EC., VI, Sg. 18

On a stone in Puttaiah's garden.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1451, Virōdhi=1529-30 A.D.

Damaged very much. It appears to record the sale of lands by certain Brāhmaṇas of Śiṃgēri to Bommaṇa-hegaḍe, who made a gift of the same for god Mallikārjuna of Haravarti. It also records a grant of land by Siddaṇṇa, to the *purōhita* Narasiṃha-bhaṭṭa and to Saṃkaṇṇa-bhaṭṭa.

Tarikere Taluk

KN 532

Amṛitāpura

EC., VI, Tk. 41

On a stone in front of the Basava temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1469, Plavaṃga, Mārgaśira su. 10, Bhaumavāra = 1547 A.D., November 22, Tuesday

Damaged. Records some grant (income from taxes ?) by a certain Gumma-daṇṇa-ayya for burning a perpetual lamp in the temple of Amṛitēśvara, for the merit of Tiraputi Rāma-rāja-ayya, agent for the affairs of the king.

KN 533

Baṃkanakaṭṭe

MAR., 1932, No. 45

On a set of three copper-plates in the possession of Yajamāna Kṛishṇa-bhaṭṭa.

Sanskrit in Nāgarī

Sāḷuva; Immaḍi Narasiṃha

Śaka 1426 expressed by the chronogram *ritu-nētra-yuga-indu,* Raktākshi, Vaiśākha. The *tithi* is not specified. = 1504 A D., April-May

Gives the genealogy of the king as follows : Maṅgi→Guṇda *m* Mallāṃbikā→Narasiṃha born by the grace of god Narasiṃha of Ahōbala *m* Srīraṅgamāṃbā→Narasiṃha II. Registers a gift of the village Baṃkanagaṭṭa in Bāgūru-sīme, to Chikkaṇārya, a *śrōtriya,* son of Liṅgaṇārya, grandson of Hariṇārya, belonging to Haritasa-gōtra, Ṛik-śākhā and Āśvalāyana-sūtra, on the occassion when the king was making *daśa-dāna.* The gift village was named Sāḷuva Narasiṃharāyābdhi and converted into an *agrahāra.*

KN 534

Bukkāṃbudhi

EC., VI, Tk. 91

On a stone in the middle of the village.

Kannada

Tuḷuva; Sadāśiva

Śaka 1476, Ananda, Mā. . . .5, Śukravāra. The given *tithi* occurred on Friday, ba. 5 of Mārgaśira=December 14, of 1554 A.D. and no other 5th *tithi* occurred on Friday, in Mārgaśira or Māgha.

Badly damaged. Records some grant probably of the village Bukkāṃbudhi with all its incomes from several taxes, customs etc., as *sarvamānya* by Eṟa Kṛishṇappa-nāyaka's son. Details are all lost.

KN 535

Chikka Kātūru

EC. VI, Tk. 13

On the first stone set up at the village entrance.

Kannada

Tuḷuva; Sadāśiva

Śaka . . . . , Viśvāvasu, Bhādrapada śu. 12, Sunday. The details are irregular. In the given year (Śaka 1407) the cited *tithi* occurred on August 22nd, 1485 A.D., Monday. But this date is too early for Sadāśiva. In Śaka 1467=1545 A.D., the *tithi* fell on 19th August, Wednesday.

Damaged. Records the exemption of taxes (*kuḷateṟige*, *suṃka* etc.,) levied upon the barbers by Rāmarāja-voḍeya, *kāryakarta* of the king.

KN 536

Śivane

EC., VI, Tk. 69

On a stone set up in front of Karikallu-maṭha.

Kannada

[Tuḷuva]; Vīra [Sadāśiva]-mahārāya

Śaka 1476, Ānanda . . . . . Friday=1554-55 A.D.

Damaged. Seems to register the division of estate (in the village Bukkāṃbudhi ?) between the *mahājanas*, *paṭṭaṇasvāmis* and *gauḍa-prajes* of that village and the palace, fixed up by Viṭṭhaṇṇa-nāyaka, agent for the affairs of a Nāyaka whose name is not clear. Mentions god Vijñānēśvara, probably as a beneficiary of the grant.

KN 537

Tarikere

EC., VI, Tk. 91

On a set of three copper-plates in the possession of Śāma-jōyisa.

Kannada

Āravīḍu; Veṅkaṭapatirāya ruling from Penugoṇḍa

Śaka 1577, Manmatha, Mārgaśira ba. 7, Chandravāra (Monday) = 1655 A. D., December 9, Sunday

This registers a renewal of an original grant made in Saka 1571, Virōdhi, Pushya śu. 7. Monday, Makara-saṃkrānti, (29th December, 1649 A.D., Saturday, śu.7, f.d.t. . 21) by Bālagiri-nāyaka, brother of Hire Hanumappa-nāyaka, son of Puvvali Keṅgappa-nāyaka of Santhebennūru, to Kōnēri-bhaṭṭa, son of Tirumaḷa-bhaṭṭa and grandson of Koṇḍāvajjha of Yaraguḷa, of Bhāradvāja-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā.

It is said that this donee's family was erased out due to deaths and the grant was made again, obviously to the present donee—Jakka-bhaṭṭa, son of Tirumala-bhaṭṭa and grandson of Kōnēri-bhaṭṭa and the record of the grant having worn out, a fresh copper-plate grant was now given. The donor was Sarajyā Hanumappa-nāyaka, son of *nichcha-madavaṇiga* Hanumappa-nāyaka and grandson of Immaḍi Hanumappa-nāyaka. The grant was made in the presence of god Vīrabhadra of Kallatti while he was making several *mahādānas* before the temple of Basavēśvara. The gift included lands, houses etc. in the 10 *sthaḷas* (Hire Kātūru, Hādikere, Kuṇṭanamaḍuvu, Amṛitāpura, Doranahāḷa, Tarikere, Chikka Kātūru and Dugganahāḷa–only these 8 are named) in Kātūru-sīme.

CHITRADURGA DISTRICT

CHALLAKERE TALUK

KN 538

Chaḷḷakere

EC., XI, Cl. 25

On a stone near Ujji Mallamma's well.

Kannada

Āraviḍu; Veṅkaṭapatirāya (I)

Śaka 1536 . . . . ., śu. 15=1614-15 A.D. The Śaka year is read as 1537 in the Kannada text.

Damaged. Seems to record the transfer of the *gauḍike* of Chaḷḷakere, with the consent of the village officials like *sēnabōva* Aṇṇayya of Chaḷḷakere, Honna-jīya, son of Giriyappa etc. belonging to both the parties, probably to Kōnēriyappa. Mentions a *nāyaka*, son of Nand-yapa-nāyaka. Bommarasayya wrote the record.

KN 539

Doḍḍa Uḷavarte

EC., XI, Cl. 9

On a stone in Ajja's temple in *śānubhōga's* wet land.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1475, Pramādicha, Āshāḍha śu. 1, Monday=1553 A.D., June 12

Records the grant of (10 *koḷagas*) of land below the Uraḷavarati tank to Bavara-seṭṭi, the *nāḍa-gavuḍa* of Doḍḍēri by *mahāmaṇḍalēśvara* Tirumalarājayya, described as the *buja-pratāpa* (?)of Rāmarāja Viṭhalayya.

KN 540

Kāmasamudra

EC., XI, Cl. 46

On a stone to the right of the Virabhadra temple.

Kannada

Tuḷuva; Sādāśivarāya

Śaka 1468, Parābhava, Jyēshṭha ba. 13, Thursday=1546 A.D., May 27

Damaged very much. Records some grant of money and land for the services of god Vīrabhadra of Kāmasamudra (?) by Timmaṇa-nāyaka and Koṇḍana-nāyaka for the merit of their father. Mentions Kumāra-nāyaka, Baiyappa-nāyaka and others.

KN 541

EC., XI, Cl. 47

On the second stone to the right side of the temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1480, Kāḷayukti, Chaitra śu. 7=1558 A.D., March 26

Records the grant of land below the tank at Kāmasamudra for offerings to god Vīrabhadra on the occasion of the lunar and solar eclipses. Both these eclipses did occur in the same month Chaitra śu. 15 and ba. 15 respectively-corresponding to April 2, Saturday and April 18, Monday of the same year. The donor was *mahānāyakāchārya* Tirumala-nāyaka, son of Koṇḍana-nāyaka of Kundūru who made the gift for the merit of Kṛishṇappa-nāyaka, son of Baipa-nāyaka. This looks like a gift made for a future occasion.

KN 542

EC., XI, Cl. 58

Stone in the land of Chaṭlayya.

Kannada

[Tuḷuva; Sadāśiva ?]

Piṃgaḷa, Srāvaṇa śu. 15=1557 A.D., August 10, Tuesday

Damaged. Refers to *mahāmaṇḍalēśvara* Rāmarāja Tirumalarāja and Harati. All other details are lost.

KN 543

Matsyasamudra

EC. XI, Cl. 54

On a stone in the Birēdēvara-guda.

Kannada

Tuḷuva; Sadāśivarāya

Saka 1481, Siddhārthi, Nija Āśvīja śu. 10=1559 A.D., October 10, Tuesday

Mahānāyakāchārya Hoṭṭeṇṇa-nāyaka, the chief of Harati, son of Chikapa-nāyaka granted the village Chitagoṇḍanahaḷḷi, in Chaṭiyakaṃbha of Mādhvasamudra-sthaḷa, in Doḍḍēri-sime belonging to Kōṭekereya-vēṇṭhe of Rāyadurga-rājya, to Veṃkaṭādri, son of Liṅgappa of Kāśyapa-gōtra, Bōdhāyana-sūtra and Yajuś-śākhā, the *sthānādhipati* of god Virūpāksha of Haṃpe for the services of that god. The donor who belonged to the family of Abbeya-nāyaka Bomme-nāyaka of Kōṭekere and was the agent for the affairs (*kāryakarta*) of *mahā-maṇḍalēśvara* Ramarāju Tirumalarājaidēva-mahā-arasa, is said to have received Doḍḍēri-sime (?) as *amara-māgaṇi* from the latter. The gift was made on the day of lunar eclipse, in Adhika Āśvija month of that year corresponding to 16th September, 1559 A.D.,Saturday Obviously the record was engraved later. The epithets borne by the donor, like *kapaṭa illada bēḍa, Śivarātre sthira-saṃtōshi* etc. are noteworthy,

Chitradurga Taluk

KN 544

Chitradurga

EC., XI, Cd. 2

On a stone at the entrance of the Saṃpige Siddhēśvara temple on the hill.

Kannada

Saṃgama; Bukkārāya (I) ruling from Hosapaṭṭaṇa in Hoysaṇa-dēśa

Śaka 1277, Manmatha, Jyēshṭha śu. 7, Monday=1355 A.D., May 18, Monday f.d.t. .06

Mahāmaṇḍalēśvara Mallinātha-voḍeya, son of *aḷiya* Sāyi-nāyaka described as *maṇḍaḷika khaṇḍeya-rāya* and the worshipper of the feet of Amaragundadēva, ruling at Bemmattana-kallu raised an upper storey of stone (*kalla upparige*) for god Siddhanātha of Bemmattama kallu, consecrated a pinnacle, and set up a stone swing. He renewed the gift of the village Chikkapura in Bemmattanakalla-nāḍu, formerly granted to that god making it free from taxes like *hodake, hadike, koṭṭaṇa, suṅka-haṭṭi* etc. Sōvaṇṇa, son of Hiriya Siddaṇṇa, a devotee (priest ?) of that god was the recipient of the gift. The record written by *karaṇika* Dēvappa and Rēvappa was engraved by Jaḍeya Rāmōja who also did the masonry work of the temple.

KN 545

EC., XI, Cd. 3

On a second stone in the same place.

Kannada

Saṃgama; Bukkarāya (I) ruling from Hosapaṭṭaṇa.

Śaka 1278, Durmukha, Āshāḍha ba *tadige* (3), Thursday=1356 A.D., June 16.

This inscription is identical with No. KN. 544 above, but records the renewal of the gift of another village named Musuvaḍiyapura, free from all taxes, by Mallinātha-voḍeya, son of Sāyi-nāyaka. Record was written by Maṇika (*karaṇika ?*) Dēpaṇṇa and Sōvarasara Vīrappa. It contains a saying (*vachana*) of Siddarāma of Sonnalige, in a corrupt form. Jaḍeya Rāmōja was the engraver.

KN 546

EC., XI, Cd. 14

On a stone in the Hiḍambeśvara temple.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1334, Khara, Kārttika śu 15, Va(ḍḍavāra) = 1411 A. D., October 31, Saturday. The Śaka year was current.

Mahāmaṇḍalēśvara Vira Mallaṇṇoḍeya, son of Dēvarāya, described as the devotee of god Triyaṃbaka, made a grant of the village Kuṃchiganahaḷi *alias* Mallapura, one of the villages to the east of Bemmattanakallu, for the service of god Hiḍimbanātha, so that merit may accrue to his mother Mallāyavve. Yiḍuba-jīya and Sirigiri-jīya, the ascetics of the place received the grant. The gift village was converted into a *pura* and was for sole enjoyment (*ēka-bhōgya*)

K 547

EC., XI, Cd. 81

On a rock to the south of the drinking water pond.

Kannada

[Saṃgama]; Vira Vijayarāya (Mallikārjuna ?)

Śaka 1357, Rākshasa, Paushya śu. 4, Wednesday. The *tithi* fell on 1435 A.D., December 23, Friday.

Badly damaged. Refers to some person of Viśvāmitra-gōtra and Ṛik-śākhā. All details are lost. Vijayarāya might be Mallikārjuna, the prince.

KN 548

ARIE., 1954-55, No. A. 12

Copper-plate set in the possession of Hullūr Śrīnivāsa Jōyis.

Sranskrit in Nāgari

Saṃgama; Mallikārjuna

Śaka 1373 (*rāma-adri-guṇa-bhū*), Śukla, Śrāvaṇa śu. 12 Wednesday. Irregular. The *tithi* occurred on 1449 A.D., August 1, Friday, the Śaka year being 1371.

Records the gift of *kulakarṇika* rights over a number of villages in Ādavāni-rājya to a Brāhmaṇa of Maudgalya-gōtra and Ṛig-vēda. The inscription seems to be spurious.

KN 549

Goḍabanāu

EC., XI, Cd. 29

Slab set up to the south of the Kallinātha temple.

Sanskrit in Kannada

Saṃgama; Prauḍhapratāpa Dēvarāya (II), son of Vijaya (Bukka III)

Śaka 1353 (expressed in words), Saumya, Sahasya, Samkrānti. The corresponding Śaka year was 1351 = 1429-30 A.D. The details cannot be verified.

The record introduces Sāḷuva Tipparāja, husband of Harimāṅgā, the king's elder sister The latter's chief accountant (*karaṇādhpa*) Siṃghaṇa, great grand-son of Bhānu, grandson of Narasiṃha and son of Virūpāksha of Jāmadagnya-vatsya *pravara* and *gōtra*, had the temple of Kallinātha constructed at the village (*palli*) named Goṇḍama in Bannūru and made a grant of 39 *gadyāṇas* and a further grant of land in Puṇḍarkīapalli, to Nārāyaṇa for *Rudrābhīshēka* and offerings on Mondays to god Kallinātha.

KN 550

Guṇṭanūru

EC., XII, Cd. 45

On a stone to the south of the Dyāmavva temple.

Kannada

Tuḷuva; Achyutarāya

Śaka 1459, Viḷambi, Kārttika śu.5, Thursday. Irregular. The details correspond to 1538 A.D., October 27, the weekday being Sunday and the Śaka year 1460.

Records a grant of the village Mallāpura, otherwise called Benakāpura, in Guṇṭanūru-sime for the service of god Vināyaka consecrated by Koṇḍarāya, the maternal uncle of *haḍapada* Potti-nāyaka's son Viṭhappa-daṇāyaka at Guṇṭanūru, for the merit of the latter who had received Bematūrakalu-sīme, for his chieftaincy from the king. The gift included income from taxes like *pasige* on the weekly fair (*santhe*) at Guṇṭanūru. The record states that Vidyānagarī was established by king Harihararāya, in the name of Vidyāraṇya-śrīpāda and under the command of god Virūpāksha-liṅga of Pampā.

KN 551

Kaḍaleguddu

EC., XI, Cd. 51

On a stone near the Āñjanēya temple.

Kannada

Āraviḍu; Śriraṅgarāya (III ?)

Śaka 1514 (Kali year 4742) Nandana, Māgha śu. 5, Sunday = 1593 A.D., January 27, Saturday. The Kali year was 4693. On this date, however, Veṅkaṭapati I was ruling. The Śaka year may be a mistake for 1574 when the Kali year would be 4753 and other details correspond to 1653 A. D., January 23, Sunday. In this year Śrīraṅgarāya III was ruling.

Mahānāyakāchārya Immaḍi Madakeri-nāyaka made a grant as a charity of affection (*manaḥ priti*), of Kaḍalegudu village belonging to Hireguṇṭanūru-māgaṇi, in Chitrahaḷi-sīme as an *agrahāra* to an individual, name not clear (Rāma-voḍeya ?) son of Puṭṭaṇṇa and grandson of Keñcha-voḍeya, described as *bhaṭara-bhaguta*. The donor Immaḍi Medakeri-nāyakaraiyya, son of Kastūri Raṅgappa-nāyaka, grandson of Medakeri-nāyaka and great-grandson of Kāmagetti Vōbaṇṇa-nāyaka, was the agent for the affiars of the king. The donee may be Timmappa. The gift was made for the sole enjoyment (*ēka-bhōgya*) and was free from imposts like *biṭṭi* and *Kōmaṭi-kāṇike*.

KN 552

Kōguṇḍi

EC., XI, Cd. 80

On a stone in the *prākāra* of the Basavaṇṇa temple.

Kannada

Āraviḍu; Veṅkaṭapati-mahārāya (I)

Śaka 1528, Parābhava, Mārgaśira śu. 5, Monday=1606 A.D., November 24

Malli-seṭṭi of Sire, the *pārupatyagār̤a* of Biḷichōḍu-sime and agent for the affairs of *mahānāyakāchārya* Kāmagetti Chikkaṇa-nāyaka made a remission of the village-tax (*grāmadere*) or the barbers (*kelasiga*) of Biḷichōḍu-sīme.

KN 553

Kyāsāpura

EC., XI, Cd. 84

On a copper-plate in the possesion of *śyānubhōga* Rāmaṇṇa.

Kannada

Āravīḍu; Śriraṅgarāya (III)

Kali 4753, Śaka 1574, Nandana, Māgha śu. 5, Sunday=1653 A.D., January 23

Registers a gift of the village Kaḍaleguda, with all its incomes, as an *agrahāra*, as a charity of affection (*manaḥ prīti*) to Timmappa, son of Puṭṭaṇṇa, grandson of Keṃchaiyya and great-grandson of Baggūra-bhaṭṭa (who was himself the son of) Kshātra-bhaṭṭa, by *mahānāyakāchārya* Immaḍi Madakeri-nāyakaraiyya, son of Kastūri Raṅgappa-nāyakaraiyya, grandson of Medakeri-nāyakaraiyya and great-grandson of Kāmagetti Vōbaṇṇa-nāyakarai, yya. The chief was the agent for the affairs of the king and bears the interesting epithet *hagalu kaggoleya maṃnya*. The gift village was situated in Hirēguṇṭanūru-māgaṇi in Chitrahaḷi-sīme.

Davanagere Taluk

KN 554

Kāḍajji

EC., XI, Dg. 18.

On a stone in the Āñjanēya temple.

Kannada

Tuḷuva; Sadāśivarāya ruling from Vidyānagara

Śaka 1482, Durmati, Mārgaśira śu. 12=1561 A.D., November 18, Tuesday

Records the grant of the village Kāḍaji, in Biḷichōḍu-sīme, for ghee and other offerings to god Harihara of Kūḍalūru and maintenance of a feeding house thereat by Kṛishṇappa-nāyaka, son of Baippa-nāyaka in order that merit may accrue to his parents Baippa-nāyaka and Koṇḍamma. The grant was a *sarvamānya*, free from taxes like *śuṃka*, *taḷavāṟake*, *maṇiha* and *payika*. The donor described as *Maṇināgapuravarādhīśvara*, *Sindhugōvinda* etc. was the *haḍapada* of the king. He belonged to the family of the chiefs of Bēlūru. The record says that god Harihara took the form of both Hara and Hari at Kūḍaḷūru to clear the doubt among people that they were different,

KN 555

Nīrataḍi

EC., XI, Dg. 165

Stone to the west of enclosure of the Raṅganātha temple.

Kannada

....

....

This badly damaged epigraph refers to the rule of a Vijayanagara king and seems to register a grant to god Aubhala Nārasiṃhadēva of Nīrataḍi for offerings and perpetual lamp, probably by Kṛishṇappa-nāyaka. Refers to Aṇaji-sthaḷa.

Harihara Taluk

KN 556

Gaṃganarasi

ED., XI, Dg. 83

On a stone in the right wall of the Basavaṇṇa temple.

Kannada

Tuḷuva; Sadāśivadēva

Śaka 1483, Durmati, Māgha śu. 15, Monday, lunar eclipse=1562 A.D., January 20, Tuesday

Records the grant of the village Gaṃganarasi for celebrating the car festival of god Harihara and the goddesses Lakshmī and Pārvatī made by Mārgasahāya-nāyaka, son of Kāḷapa-nāyaka of Vēlūru, the agent of Kṛishṇappa-nāyaka, son of Baiyyappa-nāyaka described as *Maṇināgapuravarādhiśvara*. Cf. KN 568 below.

KN 557

Haḷḷihāḷu

EC., XI, Dg. 120

On a stone against the wall of the *gauḍa's* threshing floor.

Kannada

Saṃgama; Bukkaṇṇoḍeya

. . . .

Damaged. Yibbeya-nāyaka, son of Buveya-nāyaka got excavated a tank, Būva-samudra, in memory of his father and endowed it with 150 *varaha gadyāṇas* and also conscerated god Buvēśvara in Halevāḷa for which lands and 5 *gadyāṇas* were granted. These lands as also other *vṛittis* like those of god Mallikārjuna were made over to Virappa, son of Siddēdēvā of Bīrūru. One of the epithets borne by the donor *hoṃṇa koṭtu kudureya koṃba maṇḍalikara gaṇḍa*(lord of those chiefs who purchase horse by paying money) is notesworthy.

KN 558

Harihara

EC., XI, Dg. 68; *Harihara Dēvālaya* (*HD*.,) No. 32

Copy of a copper plate-record in the possession of the *śānubōga* of the village.

Sanskrit and Kannada in Kannada

Saṃgama; Harihara

Śaka 1183, Dundubhi, Vaiśākha ba. 30, Sunday, solar eclipse. Irregular. The *tithi* fell on Friday, 1262 A.D., May 19, the Śaka year being current. No eclipse occurred on that day.

The king having originally granted the village Śāṅkarīpura in Harīhara-sīme of Uchchaṅgi, vēṇṭhe, under Koṭṭūru-chāvaḍī to the *mahājanas* for recitīng Vedas and Śāstras in the temple alloted 2 out of 60 *vṛittis* to Liṅgarasa, son of Rāmadēva of Viśvāmitra-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā who had been enjoying (lands assigned to him as a *hebāra-yajamānike* from earlīer times. The record is too early for Harihara and obviously spurious.

KN 559

EC., XI, Dg. 67; *HD.*, No. 29

Copper-plate belonging to *shānubhōga* Ramakṛishṇaīah.

Sanskrit and Kannada in Nāgari

aṃgama; Bukkarāya (I)

Śaka 1276, Vijaya, Māgha śu. 15, Chandravāra, lunar elipse. Irregular. The *tithi* occurred on February 5, Saturday of 1354 A.D., the Śaka year being current. There was no eclipes on that day.

The king granted the village Miṭṭaligana-kaṭṭe (Miṭṭaligollana-kaṭṭe) which he had ordered Miṭṭaligolla to build, in the middle of Hariharadēvapura in Uchchaṅgi–vēṅṭhe belonging to Koṭṭūru–chāvaḍi to Rāmaṇṇa–jōyisa, son of Mādhava–jōyisa, the *daivajña* (astrologer) of Hariharadēvapura belonging to Kaśyapa–gōtra, Bōdhāyana–sūtra and Yajuś–śākhā,

KN 560

EC., XI, No. Dg. 34; *HD.*, No. 30

On a stone to the east of the Harihareśvara temple.

Sanskrit and Kannada in Kannada

Saṃgama; Harihara II

Śaka 1301, (*śasi-kha–śikhi–chandra*) Siddhārthi, Karttika śu, *dvādaśi,* (*12*) Bhāskaravāra (Sunday)=1379 A.D., October 23.

Mudda–daṇḍanāyaka, foremost of the ministers (*sachivāgraṇi*) of the king established the *agrahāra* Mudda-daṇḍanāyakapura, otherwise called Chikkahadaḍe in Koṭṭūru-janapada-belonging to Uchchaṅgi–durga and having divided it into 36 *vṛittis* made over 12 *vṛittis* to god Harihara and distributed the remaining 24 among as many number of Brāhmaṇas, whose names with *gōtras* and *sūtras* are recounted. Dharaṇōja wrote the record. An appendix added at the end states that the king himself made a grant of one *vṛitti* to Śridhara-bhaṭṭa of Ṛik–śākhā and Vāśishṭha–gōtra, thus raising the number of *vṛittis* to 37. The record ends with the approval (*voppa*) of the king and the residents of the *agrahāra.* The sign–manual *sri Virūpāksha* is appended before the additional matter noted above is added Dharaṇōja wrote the record.

KN 561

HD., No, 31

Fragmentary stone pillar in the backyard of the house of Veṅkatarāja

Kannada

[Saṃgama, Harihara II]

Prabhava, Kārttīka śu 1, Tuesday. The *tithi* occurred on Sunday, October 13, 1387 A.D.

Seems to register a royal gift of paddy, oil, betel leaves etc. for *amṛitapaḍi* services to the goddess Ēkanāthadēvi of Kūṇḍalīpura (i. e. Harihara) on festive days like *Mahānavamī*. The record was written (engraved ? *bareda*) by Dharaṇōja. Details are lost.

KN 562

EC., XI. Dg. 23; *HD*., 33

On a stone to the south of the Harihareśvara temple.

Sanskrit and Kannada in Kannada

Saṃgama; Pratāpa Dēvarāya (I)

Śaka 1332 (*nētra–agni–vahni–indu*) Vikṛiti, Bhādrapada (Nabha) śu. 12, Monday = 1410 A.D., August 11, the month being intercalary (*Adhika*)

This record is described *vyavahāra–nirṇaya* (a deed of settlement of transactions). The *mahājanas* of Harihara–kshētra, having at their own expense built a dam to the river Haridrā within the boundary of (the temple of) god Harihara and dug a canal through the god's land to Harihara, the king granted two parts of all the lands irrigated by the said canal for god Harihara and the third part was gifted to those *mahājanas* who got built the canal. The land for the *mahājanas* was divided in to 111 *vṛittis* and distributed among several Brāhmaṇas, named, belonging to several *gōtras* and *sūtras*. A copper–plate grant concerning this was given by the king. The present record is said to be a copy of the same. The Kannada portion of the record states that the canal passed through the villages of Bannikōḍu, Beḷuvâḍi, Hanagavāḍi, Harihara, Guttūru and Gaṃgā narasiyakeṟe the lands in which were distributed as shown above. It is stipulated that the donees and the temple were to bear the expenses for the maintenance of the canal and its repair in case of break down etc. in the same proportion.

The later portion, in Sanskrit, records that Jagannātha, the minister(*mantrt*),son of Maṃgarāja, with the permission of the king through his *amātya* Nāgapa, entrusted the work of the construction of the dam on the Haridrā to his son Buḷḷapa who carried it out to the satisfaction of the *mahājanas*. At the time of consecration, the *mahājanas* who were *vṛitti*-holders made a grant of 10 *koḷagas* of land below the canal–5 from the share of the deity and 5 from those of the *vṛitti*-holders-to Bharatârādhya, son of Kṛishṇamallāchārya of Gautama-gōtra and Ṛik-śâkhā. Likewise, 8 *koḷagas* of land, equally from the shares of the deity and the *vṛitti*-holder, was gifted to Bāyaṇāchārya, son of Maḷḷikārjunāchārya of *Chala-saṃpradāya* belonging to Kāśyapa-gōtra and Yajuś-śākhā and 4 *koḷagas* to Śaṅkara-bhaṭṭa who performed bodily circumambulation (*aṃga pradakshiṅa*).

KN 563

E C., XI, Dg.29; *HD* 34

On another stone in the same place.

Kannada

Saṃgama; Dēvarāya (II), son of Bukka

Śaka 1346, Krōdhi, Karttika śu. 12, Monday. The *tithi* fell on Friday (f.d.t. .01), November 3 of 1424 A.D.

The strong dam on the river Haridrā earlier built by Buḷḷarāja, at the instance of the king and *mahāpradhāna* Nāgaṇa-daṇṇāyaka having breached, this Buḷḷarasa met Chāma-nṛipāla, the army commender (*samasta sainyādhipati*), son of Boppadēva and persuaded him to get it repaired. He having agreed to bear the cost of repair, the dam was reconstructed by Buḷḷarasa. Chāmarāja is eulogised as *gaṇḍara-gūḷi* and *Abhinava Bhōja* while Buḷḷarasa, son of Jagannātha and Chennāṃbikā, is said to have belonged to the Kamme family and Gautama-gōtra. Dharaṇōja, son of Māchidēva, engraved this.

KN 564

EC., XI, Dg. 28; *HD.*, No. 36

On a third stone in the same place.

Kannada

Tuḷuva; Achyutarāya

Śaka 1452, Vikṛiti, Śrāvaṇa ba. 8, Monday, (Kṛishṇa)-jayanti = 1530 A. D., August 15 Monday, f.d.t. .42.

Records the grant of the village Buḷḷāpura surnamed Achyutarāyapura, situated in Harihara siṃe which had been bestwed upon for the *amarañāvakatna* of the donor Nārāyaṇa-dēva, son of Tīṃmarasa of the treasury of gold (*chinna-bhaṇḍāra*), belonging to Vaśishṭha gōtra and Āślayāna-sūtra. Two shares of the village were granted for the offerings to god Harihara and maintenance of a *satra* while a third share was gifted to Viśvēśarārādhya, son of Rāmachandrārādhya of Harihara, belonging to Gautama-gōtra and Āśvalāyanasūtra. Harihara-sīme was situated in Uchchangi-vēṇṭhe of Pāṇḍya-nāḍu belonging to Koṭṭūru Chāvaḍi. The record stops abruptly after commencing to enumerate the boundaries.

KN 565

EC., XI, Dg. 31. *HD.*, 37

On a 4th stone in the same place.

Kannada

Tuḷuva; Achyutarāya ruling from Vidyānagari

Śaka 1453, Khara, Āsvīja śu. 10, Saumyavāra=1531 A.D., September 20, Wednesday f.d.t. .09

Records the grant of two villages Beḷuvaḍi and Gaṁganarasi situated in Harihara sīme of Uchchang i-vēṇṭhe, in Pāṇḍya-nāḍu for offerings to god Harihara, on tenure (*vartane* by Avasarada dikshita, son of Aṇṇājidēva of Gārgya-gōtra, Āpstaaṃbha-sūtra), and Yajuś śākhā, in order that merit may accure to Avasarada Dēmarasa. It also records a grant of 5 kuḷas of lanes to Tāya Simmaṇṇa's son Savita-bhaṭṭa by the same person. One *kuḷa* ofḷand in Beḷuvaḍi village was also granted to Kariya Tippōja, son of goḷdsmith *kasāle* VīraVīrōja, who wrote (*tiddida*) this incription. Harihara-sīme had been bestowed upon the donor for chieftaincy by the king.

KN 566

EC., XI, Dg, 46 ; HD., No. 38.

Another stone in the same place.

Kannada

Tuḷuva ; Achyutarāya

Vijaya, Pushya śu. 12 Sunday, Makara-saṃkrānti=1533 A.D.; December 28

Fragmentary and worn out. *Avasarada* Chandraśēkharayya, with the permission of the king got built the temple of Dēmēśvara to the north of the Harihara temple in the name of his father-in-law *Avasarada* Devarasayya and made some gift for offerings and feeding of Brāhmaṇas. Details are lost.

KN 567

EC., XI, Dg. 27 ; HD. No. 39

On the fifth stone in the same place.

Sanskrit in Kannada

Tuḷuva; Achyutadēva

Śaka 1460, (*vyōma–tārka–chatuś–chandra*), Viḷambi, Kārttika-paurṇamāsi, Wednesday, lunar eclipse = 1538 A.D., November 6.

Under directions from Achyuta, Mallapaṇṇa, Akkappa, who had obtained authority over *agrahāras* and temples, and the Brāhmaṇa residents of the Harihara village Kundavāḍa in Uchchaṅegi-vēṇṭhe, of Pāṇḍya–nāḍu, remaming it Achyutaryendra Mallpāura, for the, afternoon offerings of god Harihara and for the feeding of the Brāhmaṇas in the *satra*. The gift was made at the instance of the king and for his merit and prosperity. The record was composed by Mallaṇārādhya, eulogised as *vidwan*, son of Timmaṇārādhya of Vādhūla gōtra and Yajuś–sākhā born in the Kōṭiśanvaya.

KN 568

EC., XI, Dg. 24; HD. No. 40

On the 6th stone.

Kannada and Sanskrit in Kannada

Tuḷuva; Achyutadēva

Śaka 1461 (*chandra-rasa–amara–indra*), Bhādrapada śu. 12, Bhūmisutavāra = 1539 A. D., August 26, Tuesday.

Records the creation of an endowment called *Ānandanidhi* by the king for making grants to Brāhmaṇas.

KN 569

EC., XI, Dg. 22; *HD.*, No. 41

On another stone.

Kannada

Tuḷuva; Sadāśivadēva

Śaka 1477, Ānanda, Vaiśākha śu. 14, Sōmavāra, Narasiṃha–jayanti = 1554 A,D., April 16.

Haḍapada Kṛishṇappa–nāyaka made a gift of the village Beḷuvaḍi for the afternoon services, and a silver tray (*beḷḷiya harivāṇa*) for offering a sweet dish–*atirasa*, at the time of *ēkānta* to god Prasanna Harihara of Kūḍalūru in order that merrit may accrue to his parents

Baiyappa-nāyaka and Koṇḍamma. The donor described as *Maṇināgapuravarādhīśvara* was a chief of Bēlūru. A supplement refers to the grant of a village (. . . . vaḷḷi) for a charity resthouse *(dharma-chhatra)* of Hariharadēva, probably by Dānappa, son of Kāmarasa.

KN 570

EC., XI, Dg. 18; HD., No. 42

Yet another stone in the same place.

Kannada

Tuḷuva ; Sadāśiva

Śaka 1482, Durmati, Mārgaśira śu./12=1561 A.D, November 18, Tuesday

Registers gift of the village Kāḍaji in Biḷichōḍu-sīme, for offering ghee in the feeding house of the temple of Harihara (*chatrad-avasarada-naivēdyada-*(*tuppake*) free from imposts like *suṃka*, *taḷavarike*, *maṇiha* etc. by *haḍapada* Kṛishṇappa-nāyaka, the chief of Bēluru, for the merit of his parents Baiyyappa-nāyaka and Koṇḍamma.

KN 571

EC., XI, Dg, 30; HD., No. 43

On the 8th stone in the same place.

Sanskrit and Kannada in Kannada

Tuḷuva; Sadāśivarāya

Śaka 1483, Durmati, Māgha śu. 15, Monday, lunar eclipse=1562 A.D., January 19, Monday f.d.t., .52.,

Records the grant of the village Gaṃganarasi as *sarvamānya* to god Prasanna Hariharadēva, by Mārgasahāya-nāyaka, son of Kāḷappa-nāyaka of Vēlūru who was the agent of Kṛishṇappa-nāyaka, son of *haḍapada* Baiyyappa-nāyaka for the merit of Kṛishṇappa-nāyaka. The gift was made for conducting the car festival (*rathōsava*) of the goddesses Mahālakshmī and Pārvatī as also the god. The gift village was redeemed (?) and renovated by of Sūrappaiyya, son of Chadupurāla Koṇḍamarāja, for the conduct of the festival with the consent of Mārgasahāya-nāyaka.

KN 572

Koṇḍajji

EC., XI, Dg. 78

On a pillar of Nandi Basavaṇṇa near the Hanumanta temple.

Kannada

Saṃgama; Bukkarāya (I)

Śaka 1289, Parābhava, Māgha śu. 7, Thursday=1367 A. D., January 7, Thursday, f,d.t. .21. The Śaka year was current.

Registers a gift of land for god Virūpāksha by Mudreya Puṭa-ayya.

KN 573

Muledenūru

EC., XI, Dg. 108

Copy of a copper-plate grant in the possession of Hañchinamane Subbā-jōyisa.

Kannada

Saṃgama; Bukkarāya (II)

Śaka 1327, Vyaya, Bhādrapada ba. 6, Bhaumavāra = 1405 A.D., September 24, Monday

Records the grant of lands in the villages Jigaḷe, Kundūru, Hārōsāgāra etc. in Bhānuvati-paṭṭaṇa, belonging to Koṭṭūru of Uchchaṅgi-vēṇṭhe, to Narasāvadhāni, son of Virūpākshāvadhāni and grandson of *Sahasranāmada* Narasāvadhāni of Handarike belonging to Svatantra Kapi-gōtra, Āpasthaṃbha-sūtra, Yajuś-śākhā, for rendering his services as a local; astrologer, priest (*jōtishya, sthaḷa-purōhitya*) etc. in those places,

KN 574

EC., XI,, Dg. 107

On a stone in the Bāirēdēva temple.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1438, Yiva, Kārttika śu. 12, Friday = 1515 A. D., October 19. The Saka year was current.

Vīrabhadra-mahārāya, son of Pratāparudra-mahārāya, the Gajapati, made a remission of taxes on marriage due from the area arouud Liṃgadahaḷḷi, a hamlet of Maleyabennūru within Maleyabennūru-sīme bestowed upon him for his chieftaincy(*nāyakatana*), in order that merit may accrue to his father, the king and himself. Doḍi-gauṇḍa of Kūlambi, Malli-goṇḍa of Kumbalūru Barama-goṇḍa of Niṭūru, Sūri-seṭṭi of Bennūru and other *gauḍa-prajes*, as also the *kulakarṇi* of Hadaḍi are cited probably as witnesses. Vīrōja engraved the record.

KN 575

EC., XI, Dg. 106

On another stone in the same temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1450, Sarvadhāri, Vaiśākha śu. 10, Thursday. The *tithi* occurred on 1528 A. D., April 28, Tuesday, f.d.t. .16

On a representation from Hariyaṇṇa, son of Channapayya, the priest (*sthānika*) of the temple of Harihara, that something-arrangement (regulations ?)-made by the *setis*, *paṭṭaṇa samis* and *gauḍa-prajes* of Maleyabennūru village had broken down, Ādiyappa-nāyaka made a remission of *kāṇike* (contribution), *mēluvaṇa* (extra income ?) and *kabbina suṃka* cess on sugarcane). The donor had received that village for his chieftaincy. The record, described as *sōgina dharna-śāsana*, was set up by the donor's son Bhairava-nāyaka. There exact import of the record is not clear.

Hiriyur Taluk

KN 576

Ānēsidri

EC., XI, Hr. 58

On a stone lying to the southwest of the fort.

Kannada

. . . .

Śaka 1609, Prabhava, Chaitra śu. 10=1687 A. D., March 13, Sunday

Mahānāyakāchārya Kāmagēti Kastūri Medakari-nāyakarayya, renovated the Ānesidāri-agrahāra which had been originally established by king Kṛishṇarāya.

KN 577

Dharmapura

EC., XI, No. Hr. 28

Stone set up in front of the Police Station.

Kannada

Saṃgama ; Dēvarāya

. . . .

Damaged and incomplete, Mentions Gōpa–chamūpa, the minister (*mantri*) who was ruling the Niḍugal forṭ and mentions Gannama–mantri(?) of Kauśikānvaya (?).

KN 578

EC., XI, Hr. 29

On a stone in *shānubhōg* Subbarāyappa's field.

Kannada

Tuḷuva ; Sadāśivarāya

Śaka 1466, Krōdhi, Kārttika śu. 1=1544 A.D., October 17, Friday.

Damaged. Registers an exemption from taxes, levied upon the barbers, by *mahāmaṇḍalēśvara* Rāmarājayya Viṭhalēśvaradēvā–mahā–arasu.

Hemaḍāḷu

KN 579

EC., XI, Hr. 6

On a stone set up in the shrine of Basavaṇṇa.

Kannada

Āraviḍu ; Veṅkaṭapatirāya (I)

Śaka 1514, Nandana, Adhika Āshāḍha śu. 1=1592 A.D, May 31, Wednesday.

Records the grant of the village Hemmaḍihāḷa, in Haratī-sthaḷa, beḷonging to **Rāyadurga-vēṇṭhe**, which belonged to the chieftaincy of the donor **Chikka Raṅgappa-nāyaka**, of Harati for offerings in the *maṭha* of Hoṭṭe Īśvaraiah. The record recounts the genealogies of both the donor and his pontiff. The latter is associated with epithets *Dūshakaragamḍa* and *Mānava Mahādēva*. His lineage : Īśvaraiah of Śāravāḍa→Chenna Dūḷēśvara →Hoṭṭē-śvara→Basavēśvara →Kemchēśvara→Immaḍi Basavaṇṇoḍeya→Kemcha Ālaṇṇoḍeya-Isarappa-voḍeya→Hoṭṭe Īśvaraiah. The genealogy of the chiefs of Harati, described as *Mahā-nāyakāchārya* of Kōṭeyakere : Kāmi-nāyaka→Abbi-nāyaka→Kāmi-nāyaka→Gaḍḍada Brahma-nāyaka→Hoṭṭeṇṇa-nāyaka→ Immaḍi Bīraṇṇa-nāyaka →Īśvaradēvi-nāyaka→Basavināyaka→Mummaḍi Brahma-nāyaka→Īśvara Dūḷappa-nāyaka of Harati→Duṇdappa-nāyaka →Lakshmīpati-nāyaka → Chikka Raṅgappa-nāyaka.

KN 580

Hirīyūru (Haḷevūru)

EC., XI, Hr. 44

On a (third) stone in front of Veṃkaṭaramaṇa temple.

Kannada

Tuḷuva ; Sadāśivarāya

Śaka . . . , Krodhi, Kārttika śu. . . . =1544 A. D., October

This very much damaged inscription seems to register some grant.

KN 581

EC., XI, Hr. 47

On a stone north of the Tēru Mallēśvara temple.

Kannada

Tuḷuva ; Sadāśivarāya

Śaka 1489, Prabhava, Māgha śu. 14, Tuesday=1568 A. D., January 13.

Records some grant for the services of god Tirumala of Hiriyūru by Keṃchappa-nāyaka of Harati. It refers to Kandikeṛe and some *seṭṭi*, for whom a grant of land appears to have been made on hereditary basis. as *kāṇāchi*.

KN 582

Kānabehaḷḷi

EC., XI, Hr. 78

Stone set np in the Ānjanēya temple,

Kannada

. . . .

Śaka 1491, Śukla, Śrāvaṇa ba. 10=1569 A.D., August 7, Sunday.

Registers a grant of the village Kānubeyahaḷḷi to god Rāmadēva by *mahānāyakāchārya* Keñchaya-nāyaka, son of Abbaṇa-nāyaka of Harati for the merit of his father. The gift village was situated below the valley in Hiriyūra-sime, granted to him as *amara-māgaṇi by mahāmaṇḍalēśvara* Rāmarāja Tirumalarājayya.

KN 583

Mallappanahaḷḷi

EC., XI, Hr. 14

On a stone set up near the field bordering Karibōvanahaḷḷi.

Kannada

Saṃgama ; Harihara II

Śaka 1365, Dundubi, Āśvija śu. 14, Sunday. Irregular. The *tithi*= 19th September, 1442, A.D. Wednesday, the Śaka year being current.

Seems to record the settlement of a dispute between Kāmeya-nāyakara Bommeya-nāyaka, son of Ādeya-nāyaka. It mentions the *gauḍas* of Harati (?). The details are not clear. Māyōja engraved the record. The *gauḍa* of Chauḍagaṭṭa is said to have received some land. The exact import is not clear.

KN 584

Maskal

EC., XI, Hr. 88

Copy of a copper-plate in the possession of *śānabhoga* Siddharāmyya.

Kannada

Āraviḍu ; Veṅkaṭapatirāya (I)

Śaka 1510, Sarvadhāri, Phālguṇa śu. 3=1589 A. D., February 7, Friday.

Having heard from Keṅchaṇṇa-nāyaka about him and being pleased personally, the king made a grant of lands to Karavīraya, son of Tipparasaiyya, the *śānubhōga* of Hiriyūra-sthaḷa, in recognition of his services.

KN 585

Mēṭikuraki

EC., XI, Hr. 66

Hero-stone near the *buraj.*

Kannada

[Saṃgama]; . . . .

Śaka 1320, Bahudhānya, Mārgaśira ba. 4, Thursday=1398 A. D., November 28

Damaged. The extant portion refers to a *daṇṇāyaka.* The name of the king and other details are lost.

KN 586

Raṃgasamudra

EC., XI, Hr. 75 and 76

On the front and left sides of a stone in Narasiraṅga's land below the tank.

Telugu

Tuḷuva; Sadāśivarāya

Śaka 1467, Svabhānu, Mārgaśira ba. 5. In the cyclic year cited corresponding to Śaka 1445, the *tithi* fell on Friday, November 27, 1523 A.D.

Kāmagetti Timmaṇṇa-nāyaka, son of Hanumi-nāyaka, made a grant of the village Arekere in the Nandana sōma-sthaḷa in the Kuntaṇa-dēśa, which the king had favoured for his chieftaincy, to *Vēdamārgapratisṭhāpanāchārya* Mālyavanta Rāmānuja-jīya, in order that merit may accrue to his father, as also Rāmarāju Tirumalarājaya. The gift was made in the presence of god Mālyavanta Raghunātha of Haṃpe on the *utthāna-dvādaśi* day occurring in the month of Kārttika. Hr. 75, badly damaged, gives the details of date while Hr. 76, which is better preserved, does not give the date details ; but other details of grant etc. are known from this.

KN 587

Sōmērahaḷḷi

EC., XI, Hr. 52

On a stone in front of the Sōmēśvara temple.

Kannada

Saṃgama; Harihara II

a) Śaka 1332, Hēmaḷaṃbi, Mārgaśira śu. 10, Thursday = 1417 A.D., May 18, Thursday, f.d.t. .29; b) Plavaṃga, Māgha ba 14, Friday, = 1428 A.D., February 13, f.d.t. 46; c) Phālguṇa, śu., Thursday = 1428 A.D., February 19; d) Phālguṇa śu. 15, Monday = 1428 A.D., March 1

When the king seized the great city Kāreya-paṭṭaṇa, Kāmāya, wife of Pāyaṇṇa and her sons Jakkadēva etc., altogether 5 persons, were protected by Kandikere Bayire-nāyaka, whereupon, by the order of the family god Sōmadēva of Saurāshṭra, Jakkadēva got excavated a tank on the Meddeṟahaḷḷa river to the south of Hiriyūru and consecrated god Sōmēśvara in order that merit may accrue to his parents and his protector Bayire-nāyaka,. When his mother Kāmāyi fell ill on the second date and passed away on the third date, he made *dēvādāya, brahmādāya* grants, in the presence of god Sōmēdēva on the last date. Details of grant are lost. The record obviously came into existence after the last date.

KN 588

Uppārahaḷḷi

EC., XI, Hr. 22

On a stone in the field of *patel* Rangaṇṇa.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1476. Ānanda, Nija Āshāḍha śu. 12, Thursday = 1554 A. D., July 11, Wednesday, f.d.t..07

Records that *mahāmaṇḍalēśvara* Pāpaidēva-chōḷa-mahā-arasu, son of Veṃgaḷarāja and grandson of Manubrōla Aubhaḷarāja, of Kāśyapa-gōtra, Āpastaṃbha-sūtra and Yajuś-śākhā belonging to the solar race, made a grant of the village Uparikarahaḷḷi, surnamed Veṃgaḷāpura, in Harti-sthaḷa, of Gōsikeṟe-nāḍu of Rāyadurga-rājya, bestowed upon him as an *ṃbaḷi* by Tirumalarāja, son of *māhāmaṇḍalēśvara* Rāmarāja Vithalaidēva-mahā-arasu. The grant, inclusive of income from *sthaḷa suṃka* and *hulubanni-rokka* (?) was made for god Tiruveṅgaḷanātha of Aṃbaligeṟe, for the merit of his father.

Holalkere Taluk

KN 589

Chitrahaḷḷi

EC., XI, Hk. 51

On a stone set up in front of the *maṭha* within the fort.

Kannada

Tuḷuva; Achyutarāya

Śaka 1363, Jaya, Jyēshṭha . . . . The cyclic year corresponds to Śaka 1456 when Jyēshṭha occurred in 1534 A.D., May–June.

Badly damaged. The extant portion mentions Viṭhalapa–nāyaka–ayya and Chitrahaḷḷi.

KN 590

EG., XI, Hk. 49

Stone set up in front of the Īśvara temple.

Kannada

Tuḷuva; Achyutarāya

Śaka [14] 56=1534-35 A.D.

This badly damaged inscription records exemption from some taxes. Refers to a *haḍapada* and the *gauḍu-praje* of Chitrahaḷḷi–sīme (?). Details are lost.

KN 591

EC., XI, Hk. 48.

Slab set up beside the Kōṭe Saṇṇa Basavaṇṇa shrine,

Kannada

Tuḷuva; Achyutarāya

Śaka 1458, Manmatha, Phālguṇa śu. 1=1536 A. D., February 8, Tuesday. The Śaka year was current.

Timmappa–nâyaka, agent of Viṭhalappa-nāyaka, the *haḍapadu* of the king, seems to have made some remission of *satage* (?) upon sheep to the *kuruba–gauḍas* of Chitrahaḷḷi-naḍu.

KN 592

Dummi

MAR., 1939, No. 16

Slab leaning against the wall of Āñjanēya temple.

Kannada

Tuḷuva ; Kṛishṇarāya

Śaka 1449, Kali year 4628, Sarvajit, Āshāḍha ba. 10, Sunday=1527 A.D., June 23, the month being Ādhika Āshāḍha. In Nija Āshāḍha the weekday would be Monday, July 22.

Rāmaṇṇa-nāyaka, agent of Chinnappa-nāyaka who was himself the agent of the king, gave a charter of guarantee (*naṃbuge-śāsana*) to the 18 *gauḍa-prajes* of Dummi that he would not break any of the pledges given by him at the time of bringing back culvators of Dummi who had emigrated from the place on account of the heavy dues exacted from them in connection with the breaches to the tank at the village and other impositions, by the previous *pārupatyegāra*. He swore by the feet of Chinnappa-nāyaka not to molest the villagers by exactions levied in the previous regimes, consisting of the above impositions. This amounts to a charter of good faith.

KN 593

EC., XI, Hk. 15

On a stone in the north enclosure of the Vīrabhadara temple.

Kannada

Tuḷuva; Achyutarāya

Śaka 1457, Vijaya, Śrâvaṇa ba. 1, Sthiravāra = 1533 A.D., August 5, Tuesday, the Śaka year being 1455. In Śaka 1459, Manmatha, the *tithi* occurred on 1535 A.D., August 1, Saturday, the month being Nija Śrāvaṇa.

Keṃcha Vīraṇṇoḍeya of the *Nirāśraya-maṭha* of Dummi, granted half portion of the *mūle-vīsa* given to him by the *gauḍa pattaṇasvāmi* and the *prajes* of Dummi, for offerings (*amṛi tapaḍi*) to god Vīrabhadra of Dummi eulogised as *Dummiya-puravarādhīśvara*. Mallarasyya, agent of Kṛishṇappa-nāyaka described as the *dakshiṇa-bhujādaṇḍa* of the king was ruling Dummi-sīme.

KN 594

EC., XI, Hk. 17

On a stone built into the south wall of the *raṅgamaṇṭapa* of the Īśvara temple.

Kannada

Tuḷuva; Achyutadēva

Śaka 1456., ya, Chaitra śu. 5=1534 A.D., March 20, Friday. The cyclic year was Jaya.

Damaged. Records the remission of marriage tax (*maduveya suṃka*) for all the castes by the *seṭṭis* and *gavuḍa-prajes* by the orders of Malla[-seṭṭi ?] and Māṇikayya, agent of Chiṇṇaparāya who was himself the agent of the king. *Paṭṭaṇasvāmis* Vīra-seṭṭi (son of ?) Malli-seṭṭi is mentioned.

KN 595

Gaṅgasamudra

EC., XI, Hk. 84

On a stone built into the tank bund.

Kannada

Tuluva; Kṛishṇarāya

Śaka 1441, Bahudhānya, Kārttika śu. 15=1518 A.D., October 18, Monday, the Śaka year being current.

Records the renovation of the tank got excavated by Vāmarasa, the officer (*adhikāri-manuśya*) for the merit of a superior officer who was the *mahāpradhāna* of the king.

KN 596

Guṇḍēri

EC., XI, HK. 20

Stone set up in front of the Vīrabhadra temple.

Kannada

Tuḷuva ; Achyutarāya

Śaka 1461, Vikāri, Chaitra śu. 10, Sthiravāra=1539 A.D., March 29, Saturday.

Kasava-rāuta granted a garden and some lands for the offerings to god Virabhadra of Guṇḍēri, by the order of Chauḍappa-nāyaka, for the merit of Achyutarāya Malli..ṇayya, agent of the king.

KN 597

EC., XI, Hk. 21

On a stone in the old village site.

Kannada

Tuḷuva ; Sadāśivarāya

Śaka 1481, Siddhārthi, Pushya śu. 1, Friday, Makara-saṃkrānti = 1559 A. D., December 29.

Veṅkaṭādri-nāyaka, son of Eṛṛa-Kṛishṇappa-nāyaka, the *haḍapada* of the king, granted the village Narasāpura surnamed Veṅkaṭāpura, a hamlet of Guṇḍēri, in Bāgūru-sīme which he had received as *amara-māgaṇi*, as *archanā-vṛitti*, to god Chennakēśava of Guṇḍēri in order that merit might accrue to his father.

KN 598

Hoḷalakere

EC., XI, Hk. 6

On the pillar in the verandah of the *raṅgamaṇṭapa* of Gōpālakṛishṇa temple.

Kannada

Tuḷuva; Sadāśiva (?)

Śaka 1409, Vibhava, Jyēshṭha śu. 1. These details, not verifiable, are *prima facie* irregular, The Śaka year equated with 1487-88 A.D., corresponds to the cyclic year Plavaṃga, while the cited year Vibhava corresponds with Śaka 1430, the details being equated with 1508 A.D., May 1, Monday. This is too early a date for Sadāśiva. If the Śaka year is a mistake for 1509 = 1587-88 A.D., it is too late a date, for, by then Veṅkaṭapatirāya I of the Āravīḍu dynasty had commenced his rule.

Damaged and worn out. *Mahāmaṇḍalēśvara Aḷiya* Rāmarājayyadēva-mahā-arasu having died in the battle with the Muhammadans (*turukara-rājakārya*) and the kingdom havnig perished when Tirumalarājeyadēva-mahā-arasu bestowed Hoḷalakere-sīme upon Kāmageti Medakeri-nāyaka, as *amara-māgaṇi*, the latter made it over to Gulliyapa-nāyaka, his brother-in-law(*mayduna*) as *umbaḷi*. This chief renovated the temple of Madana Gōpālakṛishṇa at Hoḷalakere. The later, worn out, portion seems to record some gifts.

KN 599

EC., XI, Hk. 11

On a (second) stone to the left of the Tūgadele Gaṇapati temple.

Kannada

Tuluva; Sadāśivarāya

Śaka 1468, Parābhava, Āshāḍha ba. 7. The *tithi*=1546 A.D., July 19, Monday, the month being Nija Āshāḍha.

Damaged. It records exemption from taxes made to the barber *(kolasi)* Kaṇḍōji by *mahā-maṇḍalēśvara* Rāmarājayya with the approval of the *sēnabōva* of Gadiya Timmappa-nāyaka and others, and under orders from the king.

KN 600

EC., XI, Hk. 7

Copy of a copper-plate record in the Gōpālakṛishṇa temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1490, Vibhava, Jyēshṭha śu. 5, Tuesday=1568 A.D., May 31, Monday.

Registers a renewal of grant of lands to Veṅkaṭāchārya-dīkshita of Ātrēyasa-gōtra, Bōdhāyana-sūtra and Yajuś-śākhā, by Kāmagetti Kastūri Medukeri-nāyaka, through his brother-in-law Gulliyappa-nāyaka. The original grant had been discontinued when, after the Muhammadan invasion, *Aḷiya* Ramarājayya passed away and confusion set in. The donor had received the area as *amara-māgaṇi.*

KN 601

Jājūru

EC., XI, Hk. 62

On the (first) stone in the *prākāra* of Āñjanēya temple.

Kannada

Tuḷuva; Achyutarāya

Śaka 1462, Śārvari, Dvitiya Āśvija śu. 10=1540 A.D., October 24, Sunday, f.d.t. .02

Damaged. Records an exemption from marriage tax for all classes of people of Jājūru-sīme by Hiriya Mallappaṇṇa-ayya, by the order of Virappa-nāyaka of Penugoṇḍe, the agent of the king. This exemption was made on the petition of the sons of Mali-seṭṭi, the *paṭṭaṇasvāmi* of Dummi, the *paṭṭaṇasvāmi* of the *nāḍu* etc.

KN 602

Kaḍūru

EC., XI, Hk. 71

On a rock to the southeast of the Vīrabhadra temple by the side of the hillock.

Kannada

Tuḷuva; Achyutarāya

Śaka 1462, Śārvari, Mārgaśira śu. 10, Makara-saṃkrānti. The *tithi*=1542 A. D., December 29, Thursday. The *saṃkrānti* occurred on December 28.

Registers a grant of the village Kaḍavūru of the Sakala-sīme belonging to Pāṇḍi-dēśa in Bāgūru-sīme for offerings to god Vīrēśvara (Vīrabhadra) of Kaḍūru. The name of the donor is not clear. Vīrappa-ayya of Penugoṇḍe is mentioned. The *gaṇāchāris*, tax officers, *nāḍu* and *taḷavāṟas* and the *gauḍa-prajes* like Rāmappa-gauḍa, Chiṇa-nāyka, *sēnabōva* Kusappa and others undertake to protect the gift.

KN 603

Nagaragaṭṭa

MARs, 1939, No. 15

Slab set up in front of the village.

Kannada

Saṃgama; Dēvarāya II

Rākshasa, Phālguṇa ba. 12=1436 A.D., March 14, Wednesday.

Worn out. The extant portion mentions the name of the king. Other details are lost.

KN 604

Rāmagiri

EC., XI, Hk. 73

Stone lying to the north of the Kariyamma temple.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1448, Bahudhānya, Māgha śu. 12, Wednesday=1519 A.D., January 12. The Śaka year is a mistake for 1440.

Mahāpradhāna Mallarasaiyya of Bāgūru established a fair in Rāmagiri, and made over the income from its customs (*suṃka*), *pasida* for offering curd-rice during the morning services to god Rāmēliṅga. Mentions Sidapa and Rāmaya.

KN 605

Tyāgadahaḷḷi

EC., XI, Hk. 70

On a stone lying near the bastion.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1438, Īśvara, Kārttika śu. 12=1517 A.D., October 26, Monday

States that *pradhāna* Mallarasa, agent of the king made a grant of the village Tēgadahaḷḷi in Jājūru-sīme which had been bestowed upon him by the king for his *nāyakatana*, to god Gaviya Tirumaladēva of Jājūru in the presence of gods Vīrūpāksha, Viṭhalēśvara and Kṛishṇa.

Hosadurga Taluk

KN 606

Āladahaḷḷi

EC., XI, Hk. 128

On a stone in the lane near the village gate.

Kannada

Tuḷuva; [Kṛi]shṇarāya

Śaka 1438, Yuva, Kārttika śu . . . The day of the fortnight is not clear. The *tithi* fell on someday in October 1515 A.D., between the 8th and the 22nd.

Damaged. Registers the grant of the village Álahaḷḷi for the feeding house of god Mallikārjuna, made by Bāgūru Mallarasa, son of Nāgarasa of Muḷuvāgilu, for the merit of the king. The text of the record in Kannada refers to Mallinātharasa in the earlier portion. There appears to be some mistake in reading.

KN 607

Bāgūru

EC., XI, Hk. 119

Stone set up in a land to the south of the fort.

Kannada

Tuḷuva; Kṛishṇarāya

Yuva, Kārttika śu. 1=1515 A.D., October 8, Monday. The Śaka year was 1437

Damaged. The extant portion seem to state that Mallarasa of Bāgūru had the *Simgara-tōpu* (grove) laid out.

KN 608

EC., XI, Hk. 119

Stone built into the platform of a house

Kannada

Tuluva; [Kṛishṇadēvarâya ?]

Śaka 1438, Dhātu, Āshāḍha śu. 10=1516 A.D., Jnue 9, Monday

Barring the date, other details including the name of the king cannot be made out. The date falls in the regin-period of Kṛishṇadēvarāya.

KN 609

EC., XI, Hk. 120

On a stone near the well in the grove of Râmadāsayya.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1445, Chitrabhānn, Srâvaṇa, ba 10, Bu. Irregular. The *tithi* occurred on 1423 A. D August 16. Saturday, the Saka year being current.

Kavāyi Timmappa of the treasury of Prabhukayya, the *karaṇika* of the king set up *kannera aṭe* (!) and granted the village Honnagoṇḍaṇahaḷḷi in Rāmagiri-sīme, for the temple, during the rule of Basavappayya, brother of *karaṇika* Prabhukayya.

KN 610

EC., XI, Hk. 120

On a stone near the well in the grove of Rāmadāsayya.

Kannada

Tuluva ; Kṛishṇarāya

Śaka 1445, Chitrabhānu, Śrāvaṇa, ba. 10, **Bu.** Irregular. The *tithi* occurred on 1522 A.D., August 16, Saturday, the Śaka year being current.

Kavāvi Timmappa of the treasury of Prabukayya, the *karaṇika* of the king set up *kannera-saṭi* (?) and granted the village Honnagoṇḍanahaḷḷi in Rāmagiri–sīme, for the temple, during the rule of Basavappayya, brother of *karaṇika* Prabhukayya.

KN 611

EC., XI, Hk. 116

On the *garuḍa kaṃbha* in the Kēśava temple.

Kannada

Tuḷuva ; Achyutarāya

Śaka 14.. Vikṛiti, Kārttika śu. 13, Monday. The *tithi* occurred on Thursday, November 3 1530 A.D. The Śaka year was 1452.

Records (that the pillar) was set up by Viśvanāthayya, agent of Ayyapparasayya for the merit of the latter.

KN 612

EC., XI, Hk. 111

On a stone south of the village entrance.

Kannada

Tuḷuva ; Achyutarāya

Śaka 1442, Śārvari, Dvitīya Āśvīja Śu. (Vijaya ?) 10=1540 A. D., October 10, Sunday. The Śaka year was 1462.

Records the remission of marriage tax levied on the people of Bāgūru-sīme-vaḷita by Hiriya-

Mallappaṇṇa, by the orders of his elder brother Vīrappaṇṇa of Penugoṇḍe, agent of the king, This exemption was made on the application of Vīra-seṭṭi, the *nāḍapaṭṭaṇasvāmi*, son of Mali-seṭṭi, the *paṭṭaṇasvāmi* of Dummi. The inscription was written by Nāgaṇāchārī of Vidyānagari. The *hebārṇvas, gauḍas sēnabōvas, seṭṭis, paṭṭaṇasvāmius, praje* and several *svāmis* of the *Ayyāvoḷe-lekhaya-nānādēsī*. appear to have carried out the instructions on their part.

KN 613

MAR., 1941, No. 3

Slab set up at the Chandrapuri entrance.

Kannada

Tuḷuva; Sadāśiva

Registers a gift of the village Chenna-samudra in Bāgūra-sīme to Rāmayya who held marionette shows of the Rāmāyaṇa story (*Rāmāṇyada bombālaṭada Rāmayya*) by *sandānadu* (envoy ?) Kṛishṇappa-nāyaka, son of Ponapppa-nāyaka, on whom the Bāgūra-sīme had been bestowed as *amara-māgaṇi*, free of taxes.

Reference to the marionette show and to the office of *sandāna* is noteworthy.

KN 614

EC., XI, Hk. 110

Stone set up to the north of the village entrance.

Kannada

Tuḷuva; Sadāśiva

Śaka 1468, Parābhava, Dvitīya Āshāḍha śu. 1, Monday=1546 A.D., June 28, Monday, f.d.t. .10

Records the remission of taxes on barbers like *nāviṃdara teṟige* (*siddhāya. biṭṭi, birāḍas, uṃka taḷavārike* etc. to the barbers of Bāgūru-sīme which belonged to the chieftaincy of Eṟe Kṛishṇappa-nāyaka, by Rāmarājayya, under orders from the king. The *gavuḍa, sēnabōva* and *praje* of Eraḍu-sīme (?) had consented to this.

KN 615

EC., XI, Hk. 114

On a stone in the *prākāra* of Kēśava temple.

Kannada

Tuḷuva; Sadāśivarāya

Parīdhāvī, Pusya śu. 12=1552 A.D., December 27, Tuesday

Records the grant of the village (name lost) surnamed Kṛishṇa-samudra for the services of Chennigarāya, and also a grant of a village as *baḷuvaḷi* to Tiruveṃgaḷayya, Śaṭhagōpayya and Lakshmaṇayya, for their services in the temple.

KN 616

EC., XI, Hk. 112

On a stone near the peepul tree in the tank bed.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1476, Ānanda, Kārttika ba. 1=1554 A.D., November 10, Saturday.

States that when Viraṇṇa-nāyaka, agent of Pōtappa-nāyaka's (son ?) Kṛishṇappa-nāyaka was holding the *pārupatya* of Bāgūru-sīme, on the petition of Narasiṃhayya, the customs officer(?), after holding consultations with Liṃgaṇa-gauḍa, *sēnabōva* Timmappa and several other *prajes* (named) rebuilt Hoṟapēṭe which was in ruins, renamed it as Kṛishṇāpura and inviting tenants (*vokkalu*) to reside there made it free from all imposts for one year whereafter the amount of taxes were to be fixed through an agreement.

KN 617

EC., XI, Hk. 118

On a stone in front of the Antaragaṭṭamma temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1478, Rākshasa, Chaitra śu. 10≡1555 A.D., April 1, Monday. The Śaka year was current.

This very much damaged inscription mentions Kṛishṇappa-nāyaka, and Antaragaṭṭe Ammaṇa (?) and Vīraṇṇa. Details are all lost.

KN 618

EC., XI, Hk. 113 and 114

On a stone in the *prākāra* of Kēśava temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1477, Rākshasa, Pushya ba.., Sunday, Makara-saṃkrānti = 1555 A.D., December 29, the *tithi* being ba. 2

Damaged. Records the grant of 3 villages Madure, Araḷihaḷḷi, Hādarikaṭṭe, formerly granted by Gōpaṇṇoḍeya for the services of god Chennigarāya of Bhāgyapura, by Koṇḍarāja, agent of Kṛishṇappa-nāyaka, son of *haḍapada* Bomma-nāyaka, in order that merit may accrue to Kṛishṇappa-nāyaka. Kṛishṇappa-nāyaka and Appamma-nāyaka granted the villages Nāgēnahaḷḷi, Kṛishṇapura. The latter portion records some grants made earlier in the year Śubhakṛit (1542-43 A.D.). It further refers to yet another grant of money for offering to the god. In this connection some dishes to be offered-*tuppada laṭhi* (?) and *bellada kajjhaya* are mentioned.

The slab contains another record dated Parīdhāvi, Pushya śu. 12 = 1552 A.D., December 27, Tuesday, wherein it is stated that Er̤a Kṛishṇappa-nāyaka made a gift of the village(name lost renamed Kṛishṇa-samudra, for the merit of the king, to god Chennigarāya. It aslo registers the gift of a village as *baḷuvaḷi* to Tiruveṅgaḷaiyya, Śaṭhagōpayya and Lakshmaṇayya who were to be in the service of the deity at Bāgūru while another person was to remain in the gift village ?) as a tenant looking after the lands. If KN. 615 above.

KN 619

Ballāḷasamudra

EC., XI, Hk. 127

On a stone under the *garuḍakaṃbha* of Kēśava temple.

Kannada

Saṃgama; Harihara (II)

Śaka 1308 (elapsed), Kali year 4488, Prabhava, Chaitra śu. 1, Thursday = 1387 A.D., March 21. The Śaka year would be 1309.

Records that by the orders of Vallabharāya-mahārāja, son of *mahāmaṇḍalēśvara* Vīra Dēvarasa and Malidēvi, described as *Chāḷuki-nārāyaṇa* and *Chaḷuki-chakravartti* and as the *maneya-manneya*-of the king, his servant (*manushya* ?) Peddarāja set up a lamp-pillar and made a grant of some wet lands and garden for offerings to god Kēśava for the merit of Vīradēvarāja. It states that on the same day the stone work of the temple of this deity in Ballāḷa-samudra was completed and a stone lamp-pillar set up.

KN 620

Honnēnahaḷḷi

EC., XI, Hk. 108

On a stone on the tank bund.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1440, Bahudhānya, Chaitra śu. 1

It is the same as KN 595 above from Gaṅgasamudra. The donee's name was Mārarasaya of Bāgūru Records the renovation of the tank by Vāmarasa, the officer (*avara manuṣhya*) of Mārarasaya of Bāgūru, the minister (*pradhāna*) of the king.

KN 621

Kallakere

C., XI, Hk. 125

On a stone set up to the north of the Hanumanta temple.

Kannada

Tuḷuva; Achyutarāya

Śaka 1457. Jaya. Māgha ba. 14. Śivarātri = 1535 A.D., February 1, Monday, the Śaka year being current.

Records the grant of the village Kallakeṟe,in Būdhihāḷa-sīme which was the *māgaṇi* of Baya kāṟa Rāmapayya, for offerings to the goddess Banada Chauḍēśvari, by *karaṇika* Tiragarasa for the prosperity of the king. It was inclusive of income from taxes like *uṃḍige*.

KN 622

Maḷali

EC. XI. Hk. 132

On a set of 5 copper-plates in the possession of Rāmā-bhaṭṭa.

Sanskrit in Nāgari

Tuḷuva; Achuytarāya

Śaka 1455, Vijaya, Kārttika śu. Utthāna-dvādaśi = 1533 A.D., October 29, Wednesday

Recounts the genealog of the king and records the grant of the village Kēdaggere, a hamlet of Imāṃbikā-samudra, in Nirugunda-sīma within Yakkaṭiya-vaḷita in Hoysaṇa-rājya to a number of Brāhmaṇas well-versed in lore, having divided the villages into 34 *vṛittis*. The grant was made on the banks of the Tuṅgabhadrā in the persence of god Viṭhalēśvara on the requisition of Tīmma-nāyaka and *haḍapada* Baiyapēndra. This inscription was composed by Sabhāpati and engraved by Vīraṇāchārya, son of Mallaṇṇa.

KN 623

Mattōḍu

EC., XI. Hk. 94

On a set of 4 copper-plates in the possession of Nērlakere Narasamma.

Sanskrit in Nāgari

Tuḷuva; Kṛishṇarāya

Śaka 1433, Prajāpati, Pushya-ardhōdaya, Sunday=1512 A.D., January 4. The *tithi* was ba. 81, the constellation being Pushya.

The king made a grant of the village Bōbūru, surnamed Kṛishṇarāyapura in Maleyanūru-sthaḷa of Hiriyūru-sīme, within Kuntaḷa-dēśa, converting it into an *agrahāra*, to Timmā-bhaṭṭa, son of Liṅgā-bhaṭṭa of Śaunaka-anvaya, Āpastaṃbha-sūtra and Yajuś-śākhā. The donee divided it into 32 shares and keeping 16 for himself, distributed (the remaining *vrittis*) among the Brāhmaṇas (named). But the details of this are incomplete since the second face of the 3rd plate is left blank for unknown reasons. The inscription composed by Sabhāpati was engraved by Mallaṇa's son Vīraṇāchārya, The donee. Liṅgā-bhaṭṭa is said to have belonged to the family of Kāka (Tāta ?)-bhaṭṭa of Vōrugallu.

KN 624

EC., XI, Hk. 95

Single copper-plate with the same person.

Sanskrit in Nāgarī

[Tuḷuva] . . . .

. . . . .

Incomplete. Only one side of the plate is engraved. Stops with the mention of Narasa, son of Īśvara and Bukkamā of Tuḷuva family

KN 625

Nīrugunda

EC., XI, Hk. 123

Stone in front of Chennakēśava temple.

Sanskrit in Kannada

Tuḷuva ; Achyutarāya

Śaka 1461 (*chandra–-asā–amara-Indra*), Vikāri, Bhādrapada śu.12, Bhūmisutavāra (Tuesday) Śravaṇa–nakshatra ≡ 1539 A.D., August 29

Registers the creation of the endowment called *Ānandanidhi* by the king.

KN 626

Śrīrāmapura

MAR., 1946, No. 2

On a stone in Kumāra Mallappayyana *koppalu.*

Kannada

Tuḷuva; Sadāśiva

Śaka 1476, Krōdhi, Kārttika śu. 1. But Śaka 1476 is not Krōdhi but Ānanda. If the Śaka year is taken to be correct it corresponds to 27th October 1554 A.D. If the cyclic year Krōdhi is taken as correct the details correspond to Thursday 25th October. 1565 A.D., the Śaka year being 1487.

Registers the grant of exemption from all kinds of takes (*teṛige, bēḍige, kāṇike, birāḍa* etc to the barbers (of Haḷi Hiriyūru belonging to Būdihāḷu–sīme) by *mahāmaṇḍalēśvara* Rāma-rājayya–Viṭhalēśvara–Śrīpati Aubhaḷēśvarayya–mahā-arasu, under the orders of the king. It states that the barbers were also to enjoy the *svāmya* (ownership) (of lands ?) below the tank, if any, (and also those ?) which they (had received ?) from the *āyagāṛs.*

Jagalur Taluk

KN 627

Biḷichoḍu

EC., XI, Jl. 1

On a stone east of the door–way of the Rāmēśvara temple.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 145., Since Kṛishṇarāya is known to have ruled only till 1529 A.D., the Śaka year may be either 1450 (1528–29 A.D.) or 1451 (1529–30 A.D.)

Much damaged. Records the grant of a village for offerings to god Rāmeyadēva of Biḷichōḍu. Details are lost. The donor appears to have been a *rāütta* (name not clear), son of Hamude-rāütta (?). *Bhaṇḍārada* Timmayya is also mentioned.

KN 628

EC., XI. Jl. 7

Stone near the gateway of the fort.

Kannada

Tuḷuva; Kṛishṇarāya

. . . . .

Fragmentary. Records the exemption from marriage tax made at the instance of Chennarasa, the *aṭhavaṇe* of the king. Maṃkaṇa, the *nāḍa-sēnabōva* of the kingdom(*rājysfl*)wrote the record. Blacksmith (*kammāṟa*) Mālōja, Basavōja and Dēmaiyya are mentioned,

KN 629

EC., XI, Jl. 4

On a stone near the Vighnēśvara temple.

Kannada

Tuḷuva; Achyutarāya

Śaka 1449, Hēmaḷaṃbi, Phālguṇa ba. 10, Sunday=1538 A.D., February 24.

Badly damaged. Seems to register an agreement arrived upon wilh several *seṭṭis* etc. about the resettlement of a town (*paṭṭaṇa*) which had decayed, probably by offering incentives. Murāri-rāütta, the agent for the affairs of an *ayyifl* is mentioned in this connection. Details are lost.

KN 630

EC., XI, Jl. 2

On a pillar in the verandah of the Rāmēśvara temple.

Kannada

. . . . .

Śaka 1475, Pramādicha, Phālguṇa śu. 5 = 1554 A.D., February 5, Monday f.d.t. .01

Records exemption of *kuridere* (tax on sheep) levied upon the shepherds (*kurubas*) of Biḷichōḍu-sīme (?) by Dammapa-nāyaka, agent of Bayappa-nāyaka's (son)Kṛishṇappa-nāyaka, the chief of Bēlūru.

KN 631

Kallēnahaḷḷi

EC., XI, Jl. 18

Stone set up in Timmappana-meladi to the north.

Kannada

. . . .

. . . . śu. 2, Monday

Much damaged, Refers to the rule of a Vijayanagara king and mentions Biḷichēḍu. Seems to register a gift for offerings. Kāḷōja wrote (engraved ?-*baraha*) the record. Details are lost.

KN 632

Kṛishṇāpura

EC., XI, Jl. 24

On a stone in a vacant site.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1472, Sādhāraṇa, Phālguṇa ba. 30, solar eclipse. The *tithi* = 1551 A.D., March 7, Saturday. But no eclipse occurred on that day. In the previous year Saumya a solar eclipse occurred on Tuesday, 1550 A.D., March 18.

Seems to record the conversion of the 17 hamlets into a rent-free *agrahāra* attached to Hosakeṟe, otherwise called Kṛishṇa-samudra and Gaurāpura, in Biḷichēḍu-sīme, belonging to the Uchchaṅgi-vēṇthe of Pāṇḍya-nāḍu included in Hastināvati-vaḷita. This inscription was written by Lakshmaṇa-bhaṭṭa of *kandāchāra*.

KN 633

Nibbagūru

EC., XI, Jl. 41

On a stone in the verandah of the Āñjanēya temple.

Kannada

Tuluva; Kṛishṇarāya

Śaka 1441, Vyaya, Chaitra śu. 15=1526 A.D., March 28

Records a grant of the village Nibugūru in the Jagaḷūru-sīme, which the king had bestowed upon him for his chieftaincy, to provide a *satra* for feeding 35 Brāhmaṇas and 40 followers of the six *darśanas* and the *śūdras* in order that merit may accrue to the king, by Raṅganātha-rāüta, son of Viśvanātha-rāüta of Kāśyapa-gōtra and Āśvalāyana-sūtra, belonging to Āreya-kshatriya community. The gift was made in the presence of god Kallinātha, on the bank of the Hanatoṟe, where there appears have once existed the residence (*āśrama*) of the sage Jamadagni.

Molakalmuru Taluk

KN 634

Bommadēvanahaḷḷi

MAR., 1925, No. 22

Single copper-plate in the possession of *taḷavāra* Durga,

Telugu

Saṃgama; Dēvarāya (?)

Śaka 960, Prabhava, Mārgaśira śu. 5. These are apparently wrong. The Śaka and cyclic years do not tally.

Contains a wrong genealogical account. Mentions Bukkarāja, Dēvarāja, Saṃgamarāja, Harihararāja, his younger brother Bukkarāja's son Harihara whose son was Vikramarāja, grandson Bukkarāja and great grandson Dēvarāja. It mentions the immigration of shepherds from different regions to this kingdom where they settled and built temples, dug tanks, enjoyed the office of *reḍḍi* and so on. Clearly, this is a spurious record.

KN 635

Dēvasamudra

EC., XI, Mk. 1

On a stone east of the doorway of Gaṃgādharappa's house.

Kannada

Tuḷuva; Sadāśivadēva

Śaka . . . . Piṃgaḷa, Śrāvaṇa ba. 8=1557 A.D., August 17, Tuesday. The Śaka year was 1479

Damaged. In the course of scrutinizing the accounts of the temple of Viṭṭhala, the king got a copy of an epigraph recording the grant of income from taxes-*suṃka*, *kaḍivāru*, *maka-ḍivāru* (?) (taxes on) *aṃgaḍi*, *magga*, *nāḍa-taḷavārike*, *hoṛabaḷi hulubanni*, *uppinamōḷe* etc. as also taxes to be paid by the *piṃjaṇiga* (?), washerman, on loads on bullocks to be paid by the *baṇajiga* (merchant) etc. of seven villages (named)-formerly made by Kṛishṇadēvarāya in the year Pramādicha Śrāvaṇa śu. 1 (1519 A.D. July 27), for offerings to god Bairēdēva. Having found it inoperative, the king renewed the same by adding income from some other taxes. The gift was made for the merit of *Aḷiya* Rāmarājayyadēva-mahā-arasu.

KN 636

EC., XI, Mk. 2

On a stone near the Āñjanēya temple.

Kannada

Tuḷuva; Sadāśivadēva

Śaka 1484, Dundubhi, Nija Śrāvaṇa ba. 5=1562 A.D., August 19, Wednesday

Damaged. Refers to the village Dēvasamudra granted for offerings to god Viṭṭhala by *Aḷiya* Rāmarājayyadēva-mahā-arasu.

KN 637

Jaṭṭiṃga Rāmeśvara

EC., XI, Mk. 31

On a copper-plate in the Jaṭiṃga Rāmeśvara temple on the hillock.

Kannada in Nāgarī

Saṃgama; Vīra Bhūpati-voḍeya

Śaka 1309, Kshaya, Kārttika śu. 1 = 1386 **A.D.**, October 24, Wednesday, the Śaka year being current.

Registers a gift of the village Jīyarahaḷi in Hāneya-nāḍu of Rāyadurga yielding 400 *pratāpa ga*, which was being credited to the palace, to god Jaṭāṅgi Rāmayadēva for worship and offerings etc. by the king. Details regarding expenses are enumerated–21 *pratāpas* were to be given annually for 7 persons for *bhōga–maddale* (service of playing tabor.) Muddaṇāchāri who (engraved ?) the record was granted one *vṛitti*.

KN 638

EC., XI, Mk. 32

On a second copper-plate in the same temple.

Kannada in Nāgarī

Saṃgama ; Dēvarāya [II]

Śaka 1356, Ānanda, Āśvayuja ba. 10 = 1434 A. D., September 27, Monday, f.d.t. .04.

When the king went to Māchēnahaḷḷi for hunting and paid a visit to the temple of Jaṭāṅgi Rāmeyadēva, (the temple authorities) having petitioned to grant a village yielding 23 *varahas* for the temple, under royal orders, and also of Arasappa, land below Saṃgebōva's canal in Hāneda-nāḍu, originally held on tenure (*kōru*) by Viraṇṇa, was gifted. This gift had come into effect from the month of Āshāḍha śu. 1 of that year (June 8, Tuesday).

KN 639

Kaḍḍihaḷḷi

MAR.. 1925, No. 23

A set of 3 copper-plates with the *patel*.

Sanskrit in Nāgarī

Saṃgama; Harihara (II)

Śaka 1315 (*bāṇa–iṃdu-guṇa–bhū*), Bhāva, Bhādrapada ba. 6. (*Kapila–shasṭhi*), Rōhiṇī, Bhṛigu-vāra. Irregular. The *tithi* = Tuesday, September 15, f. d. t. 23 of 1394 A.D. The Śaka year would be 1316.

Registers a royal gift of the villages Varadarājagiri renamed Hariharapura and Beṇṇekalla Karaḍihaḷḷi in Rāyadurga-sthaḷa, to the north of the river Pūrṇā *alias* Hālatore, to Māyi-bhaṭṭa, son of Trivikrama of Bhāradvāja–gōtra (*daivajña*) and omen-sayer (*śakunajña*). The villages were converted into an *agrahāra* and divided into 214 *vṛittis* and distributed.

KN 640

Karaḍihaḷḷi

MAR., 1925, No. 21

Single copper-plate in the possession of Gaṅga.

Kannada

Tuḷuva ; Achyutarāya (?)

Śaka 1400, Dhātu, Kārttika śu. 9. Irregular. Dhātu = Śaka 1438 when the *tithi* fell on Monday; 3rd November 1516 A. D.

Achyutarāya Kṛishṇarāya is said to have bestowed upon Timme-nāyāka of Gōlakoṇḍa the office of *daḷavāyi*, after he emigrated from there with his two sons. This Timma-nāyaka made several gifts to *bēḍa* chiefs etc. This is a spurious record.

KN 641

EC., XI, Mk. 5

On a stone in front of the Hanumanta temple.

Telugu

Tuḷuva; Sadāśiva

Śaka 1478, Naḷa, Jyēshṭha śu. 15 = 1556 A.D., May 24, Sunday, lunar eclipse.

Registers a gift of the village Karaḍipalle otherwise called Harihararāyapura in Rāyadurga-sime bestowed upon *mahāmaṇḍalēśvara* Rāmarāju-Viṭhalarāju-Tirumalaiyyadēva-mahārāju. It refers to the representation made by the *mahājanas* about some illegal exactions made by *maṇiha-gauṇḍas* whereupon the king exempted them from paying the same and arranged for repairs of temples, tanks etc. from out of such illegal taxes, more specially the fines collected obviously from the erring officers. Cf KN. 644 below.

KN 642

Moḷakālmūru

MAR., 1925, No. 24.

Single copper-plate in the possession of *patel* Timmappa.

Kannada

Saṃgama ; Prauḍharāya (?)

Śaka 1000, Dhātu, Kārttika ba.12. Irregular and not verifiable. *Prima facie* a spurious grant

States that land-holders (*svāstivantaru*) of Gōlukoṇḍa headed by Tirumalarāya of Dāsanāyaka tradition, having come down to Kurugōḍu, the king granted them lands.

KN 643

MAR., 1925., No. 23

Single copper-plate in the possession of the same person.

Telugu

Tuḷuva ; Kṛishṇadēvarāya, son of Narasiṃharāya

Śaka 1325, Bahudhānya, Karttika śu. 15, Sunday. Irregular. The cyclic year corresponds to Śaka 1320 when the *tithi* occurred on 1398 A. D., October 25, Friday, f.d.t. .07. This is too early a date for the king.

States that the temples of the *agrahāras* of Aḍavi Bhūpa-samudra, Nāgulavāḍu, Āḍa Chintanahaḷḷi and Jannāpura–having gone to ruins, several individuals, officials like Lakshm pati, the *karaṇika* of Rāyadurga-sthaḷa and others, having petitioned to the king, he grated those villages to them through an agreement (*kaulu*) and exempted from payment of arrears of tax-incomes, etc. and allowed them to enjoy those *agrahāras* free from all imposts. Appears to be a spurious record.

KN 644

Muraḍi

EC., XI, Mk. 4

Stone lying behind the Basava temple.

Telugu

Tuḷuva ; Sadāśiva

Śaka 1478, Naḷa, Jyēshṭha śu, 15 = 1556 A. D., May 24, Sunday, lunar eclipse.

Damaged. States that *mahāmaṇḍalēśvara* Rāmarāju–Viṭhalarāju–Tirumalaiyadēva–mahārāya having granted to *vidvan-mahājanas* the village Muravaḍi, otherwise called Bukka–rāya pura as *agṛahara* free from all imposts, now rearnt that they had illegally exacted some taxes. He now appears to have recovered them (and returned ?) and thereupon regranted the village with strict instructions not to collect such. The details of the record are lost. The gift village is situated in Rāyadurga-sīme which had been bestowed upon him for his chieftaincy, by the king.

KN 645

Nāgasamudra

EC., XI, Mk. 43

On a stone behind the Hanumantarāya temple.

Kannada

Tuḷuva ; Sadāśivarāya

Śaka 1477, Rākshasa, Chaitra ba. 6 = 1555 A. D., April 12, Friday

On the representation of barbers Koṇḍōja and Tammōja, Rāmarājyya made a pettition to the king and made a remission (?) of *siddāya* of Birūru on all the barbers of Koṇḍōja-kula. In accordance with this, Kōnarājayyadēva-mahā-arasu granted a *śāsana*, to the barbers of Nāgasamudra.

KN 646

EC., XI, Mk, 45

On a stone at the village entrance.

Kannada

Tuḷuva ; Sadāśiva

Śaka 1477 . . . . , ba. 10, Friday. The corresponding year would be 1555 A.D., when the *tithi* occured on a Friday in the months of Jyēshṭha (June, 14), Kārttīka (November 8) and Phālguṇa (1556 A. D., March 6) Anyone of these might be the date intended.

Badly damaged. Seems to record some grant by Timmaṇa-gauḍa of Nāgasamudra. Mentions *sēnabōva* Raṅgappa.

KN 647

Siddāpura

EC., XI, Mk, 7

On a boulder in a field.

Nāgarī in Kannada

[Saṃgama ; Dēvarāya ?]

. . . , śu. paurṇami

Fragmentary. Registers a gift of money and land for *rudrābhishēka* and for offerings to god Rāmayadēva of Jeṭōgi (?) by Chauḍayya, younger brother of Chāmayya at the instance of king (?) Dēvaraya. Mallāḷḷarasa was the recipient of the gift.

KN 648

EC., BI, Mk. 6

Stone set up in front of the Hanumanta temple.

Kannada

Tuḷuva ; Sadāśiva

Śaka 1477, Rākshasa, Chaitra ba. 6=1555 A. D., April 12, Friday

Records that Rāmārājayya having made an application at the instance of the barbers Timmōja, Koṇḍōja and his family the king made a remission of taxes, *biṭṭi*, *birāḍa siddhāya*, *kandāya*, tax to be paid for maintaining the army (*mahānavami pauju?*) and also a rent-free land.In accordance with this settlement, Kōnarājayadēva-mahā-arasu granted a charter free of all imposts to the barbers of Hānya.

KN 649

EC., XI, Mk. 8

On a rock of Chikkaṇṇoḍeya.

Kannada

Tuḷuva; Sadāśiva

Virōdhikṛitu, Kārttika śu. 15=1551 A. D.. November 13, Friday

Badly damaged. Mentions Kōnayadēva-mahā-arasu and records remission of certain taxes like *guttige*, tax on income from sale (*krayadāya*) to the salt-makers who were now exempt also from supplying salt to *gavuḍa*, *sēnabōva* and *āyagāṛas*.

KN 650

EC., XI, Mk. 2

Below KN 649 above.

Kannada

Tuḷuva ; Sadāśiva

Śaka 1471, Virōdhikṛit, Kārttika, śu, 15= 1551 A.D., November 13, Friday.

Badly damaged. Seems to record an undertaking given by *hebbāra* Bolārasa, Nāgaṇa-gavuḍa *sēnabōva* Timmarasa, the *āyagār̤s* etc. about honouring the exemption of the tax *uppinamōḷe* due from *uppār̤as* made by Hiriya Kōnarājayya of Geṇabūru. Details are not clear.

COORG DISTRICT

Somavarapete Taluk

KN 651

Muḷḷūru

EC.,I (1886), No. 39; *ibid* I (*Rev.*) No. 75

Stone near the Chandranātha basadi.

Kannada

Saṃgama; Harihara II

Śaka 1313, Pramōdūta, Vaiśākha śu. 3, Sunday = 1390 A.D., April 18.

Mentions Harihara and his general Guṇḍappa-daṇḍanāyaka. Records the renovation of the *basadis* at Muḷḷūru by Bāhubalidēva, disciple of Vijayakīrtidēva. Incidentally refers to the construction of the *basadi* by Rājādhirāja Koṅgāḷva, for the merit of his mother Pōchabbarasi and grant of villages for its maintenance. Harihara appears to have renewed the grants and himself gifted the village Kāragōḍu renaming it Aṇṇaṅgāpura, to god Pārśvanātha through Guṇḍappa-daṇṇāyaka. Goṅkaraḍḍi-nāyaka was in charge of Muḷḷūru-70. Arjuna is said to have written the inscription.

DHARWAR DISTRICT

Bankapura Taluk

KN 652

Baṃkāpura

ARSIE., 1933-34, BK, No. 1 ; SII, XVIII, No. 277

Pillar set up in the Govt. Cattle Breeding Farm.

Kannada

Saṃgama; Harihara II

. . . .

Incomplete States that Harihara (II) became king after the death of Bukka. Contains a description of Mādhava-mantri, a minister and governor of Male region. It eulogises his son Hariyaṇṇa *alias* Kaṃpa-nṛipa.

KN 653

Muttaḷḷi

ARIE., 1945-46, No. 321

Slab standing in the field of Nīlagaṅgavva *kom* Basappa.

Kannada

Saṃgama ; Harihara-mahārāja

1. Śaka 1331, Virōdhi, Kāttika śu. 15 = 1409 A. D., October 23, Wednesday, f. d. t. ·10
2. Śaka 1354, Paridhâvi, Kārttika=1432 A. D., October-November

States that the village Muttaraḷi was granted to Sūrapayya of Kāśyapa-gōtra and Śukla Yajuś-śākhā by Mādaṇa-oḍeya of Gōve on the former date and to Jannapayya, son of Śūrappayya, by Siṅge-nāyaka, son of Madana Biṅke-nāyaka, on the latter date.

KN 654

Taḍasa

ARIE., 1945-46, No. 332

Hero-stone in front of the temple of Dhuṇḍi Basavaṇṇa.

Kannada

Saṃgama ; Bukka I

Śaka 1291, Saumya, Chaitra ba. 4=1369 A. D., March 28, Wednesday

The text following the mention of the king is badly damaged. All details are lost.

Byadagi Taluk

KN 655

Chikkaṇaji

ARIE., 1960–61, No. 404

Slab in the village.

Kannada

Saṃgama ; Harihara II

Śaka 1426 (wrong for 1326 current), Svabhānu, Chaitra śu.1, Saturday=1403 A.D. March 24

Records the death of a hero named Rāmaṇṇa in a fight.

KN 656

Hirēhaḷḷi

ARKRI., 1951–52, No. 25 ; KI., IV, No. 12

Hero-stone before the Gajēśvara temple.

Kannada

Saṃgama ; Vira Harihara

. . . .

Damaged. Refers to the rule of Vira Harihara and records the death of the son (name lost) of Chaḷuki Siḍila-gauḍa and Mudiya-gauḍi. Mentions *daṇṇāyaka* Mādhavarasa. Details are all lost.

KN 657

Māsaṅgi

ARIE., 1960–61, No. 438

Slba in the village.

Kannada

Saṃgama ; Harihara II

Śaka 1323, Īśvara, Śrāvaṇa ba. 1, Monday. Irregular. The *tithi* occurred on Friday, August 10 of 1397 A. D. The Śaka year was current.

Damaged, Seems to record the death of several *nāyakas* in a fight. Refers to the village Māsaṇige situated in Chandragutti.

KN 658

Sūḍambi

ARIE., 1960–61, No. 449,

Slab in the village.

Kannada

Tuḷuva; Sadāśiva

Śaka 1513, Krōdhi, Āśvayuja śu. [5], Tuesday. Irregular. The Śaka year corresponded with Khara = 159–192 A. D., while Krōdhi with Śaka 1526=1604–05 A. D. Both these years are too late for Sadāśiva.

Seems to record the death of a person. Refers to Rāmarājāyya and Chikka Mallaṇṇa, son of Barma-gavuḍa of Sūḍaṃbi.

Dharwar Taluk

KN 659

Amminabhāvi

ARSIE., 1926, No. 433 ; *SII.*, XV, No. 257

On a slab lying in the backyard of a house.

Kannada

Tuḷuva; Sadāśivadēva-mahārāya ruling from Vijayanagara

Śaka 1469, Plavaṃga, Āshāḍha śu. 11 =1547 A.D., June 28.

It is an order (*nirūpa*) issued to the *gauḍa-sēnabōvas*, *prajes* and *paṭṭanaseṭis* of the Amminabhāvi area in Haṟagale-sīme stating that the king, at the representation of Timmōja, Koṇḍoja and Bhadrōja having remitted taxes like *nōvida tere*, *anīka*, *biṭṭi*, *birāḍa* etc., on the barbers in the kingdom, *mahāmaṇḍalēśvara*, *rāyasthāpanāchārya*, Śriraṅgarāja Rāmarājadēva made a similar remission here also.

KN 660

Dēvara Hubbaḷḷi

ARSIE., 1926, No. 435; *SII.*, XV, No. 258

On a slab at the entrance of the village.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1469, Plavaṃga, Āśvīja śu. 2, Thursday=1547 A.D., September 15, Thursday, f.d.t. .10

Registers the remission of taxes on barbers at the request of the king's barbers (*arasagaḷa kelasigaru*), Timmōja, Koṇḍōja and Rāmōja by Rāmarāja, the *kāryakartta* of the king. The taxes included *manederige* also. In the supplement to the record mention is made of Muguda-90 and the *kāṇāchis*.

KN 661

Dhārawāḍa

ARSIE., 1924-25. No. A, 15; *ibid*, 1940-41, No. A 27.

Copper-plate set in the possession of the Secretary, Karnataka Historical Research Society Dharwar (formerly in the possession of Sri V.B. Alur, Editor, *Jayakarṇāṭaka*)

Sanskrit and Kannada in Nāgarī

Saṃgama; Harihara II

Śaka 1301, Siddhārthin, Jyēshṭha, Tuesday, lunar eclipse=1379 A. D., May 31.

Records the endowment of 22 villages in Gadaga-dēśa comprising 66 villages and situated in Lakuṇḍiya-vēṇthe of Toragallu-nāḍu, a sub-division of Pampā Hastinavati, for the maintenance of worship in the two temples of Tryaṃbakēśa and Vīranārāyaṇa at Gadag, made by the king, in the presence of god Virūpāksha on the bank of the Tuṅgabhadrā, at the instance of his preceptor Vāṇīvilāsa Kriyāśakti-guru and the appointment of Sammaṇāchārya, son of Sarvāchārya, a Brāhmaṇa of Kāśyapa-gōtra and Bōdhāyana-sūtra, a resident of Kratupura and *sēnabōga* of Gadaga-dēśa, to supervise the worship in the temples and manage their property.

KN 662

ARSIE., 1940-41, No. 23; *JBBRAS.*, Vol. XII, pp. 352 ff.

Copper-plate set in the possession of the Secretary, Karnataka Historical Research Society

Sanskrit in Nāgarī

Saṃgama; Harihara II

Śaka 1301, Siddhārthin, Jyēshṭha, Tuesday, lunar eclipse=1379 A.D., May 31.

Connected with KN. 661 above. States that Gadaga-deśa of 66 villages was divided by the king into three parts, one part being set apart as *Rājāṃśa*, the second part for the worship of the two gods Trayambakēśa and Vīranārāyaṇa and the third made into an *agrahāra* to be enjoyed by the scholar Sammaṇāchārya, the accountant of the Gadaga-dēśa and other persons of various *gōtras* and *sūtras* selected by him.

KN 663

Summaries, 1949-50, No. 21; *KI.*, VI, No. 68

Pillar in Rāja Lakshamagauda High School

Kannada

Saṃgama; Mallikārjuna

Śaka 1359, Vibhava, Śrāvaṇa śu. 5, Friday. The Śaka year is wrong for 1370.=1448 A.D., July 5, Friday, f.d.t. 46. The intended date of this record may be 1448 A.D. It refers to the coronation of Mallikārjuna-mahārāya; but he is known to have been ruling from 1446 A.D. itself. The given Śaka year corresponds to Piṃgaḷa (1437-38 A.D.) when Dēvarāya II was still ruling.

Damaged. Refers to the setting up of the pillar (*nandi-kaṃbha*) and registers a gift of some villages like Narēndra and Kuṃbhāpura situated in Dhārawāḍa-vēṇṭhe to a temple. The gift appears to have been made in commemoration of the coronation of the king. It mentions certain *nāyakas* like Kēsari-nāyaka. Details are lost.

KN 664

Summaries., 1947-48, No. 3; *KI*, VI, No. 69

Slab in the Museum of the Kannada Research Institute (Findspot ; Mirjān, Kumta Taluk, Kanara (North) District).

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1449, Vyaya, Āshāḍha śu. 15, Sunday, Pūrvāshāḍha-nakshatra, Aindra-yoga Biva-karaṇa, Bṛihaspati in Vṛishabha = 1526 A.D., June 24, Sunday. The Śaka year was current.

It records that Mahalappa-sēnabōva, son of Gōpaṇa-sēnabōva, purchased land from Mahābaladēvarasa, son of Saṅgirāyarasa and Bommidēvarasa, son of Mahābaladēvarasa of Vardhamāna-saṃtati of Kuṃbiṭe in Gōkarṇa-kshētra, for building a temple for god Raghunātha and a *maṭha* attached to it, on that land. It further records purchase of another piece of land in the village Miḍije, a *māgaṇi*, by the same person from Padumaladēvi-amma. This was made over as a gift for worship and offerings in the temples of Raghunāthadēva, Mahābaladēva and Vināyakadēva. Mahābaladēvi Padumaladēvi-amma was administering Nagire, Haive, Tuḷu, Koṅkaṇa and other *rājyas*.

KN 665

Summaries., 1943-44, No. 10; KI., V, No. 50

Slab deposited in a room in the Karnataka College.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 146 ., Plavaṅga, Āśvija śu.12, Monday = 1547 A.D., September 26. The Śaka year was 1469

Damaged. It records the remissson of taxes like *biṭṭi*, *birāḍa* and *manedeṟige* to the barbers (*kelasiga*). The last portion of this refers to some *kāṇāchas* of Muguda-30 (the 30 villages of Muguda). *Kāṇāchas* may be persons rendering hereditary services in the village.

KN 666

ARIE., 1965-66, No. 366

Slab in the Kannada Research Institute Museum. (Findspot : Bhaṭkaḷ, Bhatkal Taluk, North Kanara District.)

Kannada

Tuḷuva; Sadaśiva

Śaka 1473, Sādhāraṇa, Āshāḍha ba. 13 = 1550 A.D., July 12, Saturday

States that while *mahāmaṇḍalēśvara* Chemnadēvamma of the Sāḷuva family, daughter of *mahāprabhu* Vīrappa-oḍeya and niece of *mahāmaṇḍalēśvara* Dēvarasa-oḍeya, was administering her possessions, including Baṭakaḷa, from her headquarters at Saṃgītapura, she made a grant of tax-free land for the 24 *tīrthaṅkaras* of the *basadi* built at Mūḍa-bhaṭakaḷa by her grandmother(*ajji*) Virādēvi–amma who belonged to the harem(*rāṇi–vāsa*) of her grand-father (*ajjāji*) Gururāya-oḍeya.

KN 667

ARIE., 1940–41, No. A. 20

Copper–plate set in the possession of the Secretary, Karnataka Historical Research Society, Dharwar.

Kannada in Malayāḷam

Tuḷuva; Sadāśivarāya

Śaka 1481, Siddhārthin, Āśvayuja śu. 8, Sunday, Uttarāshāḍha=1559 A.D., October 8.

Records the grant of land called Kalukuliya–sthaḷa in the village Gadehaḷḷi as a *brahmasva-dēvasva* village to Bhairava–bhaṭṭa, son of Kēśava–bhaṭṭa of Muruginakuḷi by Mādhava-hebāruva, son of Viṭhala–hebāruva, during the administration of Immaḍi Arasappoḍeya over Sōdeya–rājya, for performing worship in the temple of Narasiṃhadēva at Mūḍabidure.

Gadag Taluk

KN 668

Gadag

ARSIE., 1932–33, BK., No, 186; *SII*., XVIII, No. 280

Slab built into the northern *prākāra* (outside) of Viranārāyaṇa temple.

Kannada
Tuḷuva; Kṛishṇadēvarāya

Śaka 1442, Pramādi, Jyēshṭha śu. 15, lunar eclipse=1519 A.D., May 14, Saturday, the month being Adhika Jyēshṭha.

Registers a grant of white(?)land (*biḷiya–bhūmi*) to Paruvattoḍeya for maintaining two water sheds (*aṟavaṭige*), one in front of the fort within the car street at Gadagu and another on the road between Baṭṭakeṟe and Benakanakoppa, by Nayanappa–nāyaka, son of Bāgila Nāgi–nāyaka. The gift land was situated in the village Baṭṭakere in Gadugina-sīme and that village had been received by the donor as *uṃbaḷi* from Timmappa-nāyaka–ayya. The gift was made in the presence of god Virūpāksha on the bank of the Tuṅgabhadrā.

KN 669

Gadag

ARSIE., 1926-27, B. K. No. 7; *SII.*, XV, No. 252.

On a slab built into the *prākāra* wall of the same temple.

Sanskrit and Kannada in Kannada

Tuḷuva; Achyutarāya-mahārāya

Saka 1461, Vikāri, Bhādrapada śu. 12, Tuesday=1539 A.D., August 26.

It records the gift of *Ānandanidhi* to the Brāhmaṇas, in the presence of god Viṭhalēśvara, on the bank of the Tuṅgabhadrā. It adds that the gift was recorded on stone in Sanskrit (*Śārdūlavikṛiḍita-vṛitta*) in the presence of god Triyambaka of Gadagu.

KN 670

ARSIE., 1926-27, B. K. No. 14; *SII.*, XV, No. 253

On a slab built in to the wall of an enclosure to the left of the wall in the same temple.

Sanskrit and Kannada in Kannada

Tuḷuva; Achyutarāya-mahārāya

Śaka 1461, Vikāri, Bhādrapada, śu. 12, Śravaṇa-nakshtra, Tuesday=1539 A.D., August 26.

The contents of the record are similar to No.KN. 669 above. But this gift was recorded in the presence of god Vīranārāyaṇa, who had conferred his boon on the poet Kumāravyāsa.

KN 671

ARSIE., 1932-33, *BK.*, No. 513; *SII.*, XVIII, No, 283

Slab built into the eastern enclosure wall of the same temple

Kannada and Sanskrit in Kannada

Tuḷuva; Achyutarāya

Śaka 1461, Vikāri, Bhādrapada śu. 12, Tuesday, Sravaṇa-nakshatra =1539 A.D., August 26.

Damaged. Registers the gift of *Ānandanidhi* by the king to the Brāhmaṇas in the presence of god Viṭhala on the bank of the Tuṅgabhādrā, in Bhāskara-kshētra, to please god Mādhava. It also states that the Sanskrit verses are in *Śārdūlavikrīdtia* metre and that it was got engraved in the presence of goddess Mahāmāyā of Beṭṭasūru.

KN 672

Homṭaḷa

ARIE., 1951-52, No. 48

Stone set up in the barber's lane.

Kannada

Tuḷuva; Sadāśiva

Śaka 1469, Plavaṃga, Āshāḍha śu. 11, Wednesday=1547 A. D., June 28. Tuesday, not Wednesday.

Records the remission of tax on barbers by the king in the Toṛugali-sīme, at the instance of Mallōja and Chaṃdōja,

KN 673

Kaṇvi

ARSIE., 1934-35, B. K. No. 71; SII., XX, No. 276

On a hero-stone in the Mailāraliṅga temple.

Kannada

Saṃgama; Harihara-mahārāya (II)

Śaka 1329, Sarvajit, Śrāvaṇa ba. 5, Sunday=1409 A.D., July 24, Sunday, f.d.t. ·37,

Records the death of Nāgāyi and Dēmāyi as *mahāsatis* with their husband [Dāve]-nāyaka, son of Kilāri Sāyi-nāyaka.

KN 674

Soraṭūru

ARSIE., 1926-27, B. K. No. 70; SII., XV, No. 262

On a stone lying near the Boy's School.

Kannada

Tuḷuva; Sadāśivarāya

. . . .

It seems to record a gift to Timmōja of Soraṭūru by the king's officer Rāmarāja. The record is damaged.

Hangal Taluk

KN 675

Baichavaḷḷi

ARIE., 1950–51, No. 48

Stone in front of the Hanumān temple.

Kannada

Tuḷuva; Achyutarāya

Śaka 1457, Manmatha, Ashāḍha ba. 10=1535 A. D., June 25, Friday.

This damaged inscription seems to register the gift of the village [Baī]chavaḷi to the local deity, for the merit of the king, and of his own parents by his subrdinate Tirupatayya who was stationed at Baṃkāpura.

KN 676

Hombḷi

ARIE., 1946–47, No. 219

Slab outside the temple of Rāmaliṅga.

Kannada

Tuḷuva; Vīra Narasiṅgarāya

Śaka 1431, Śukla, Phālguṇa śu. 1=1510 A.D., February 9, Saturday

States that *sahavāsi* Honnarasa repaired the temple of god Rāmēśvara at Hoṃboḷe and re-consecrated the deity and that Achchappa-nāyaka, son of Hiriya Ellappa-nāyaka, made certain gifts of land, in addition to the grants made by his father, to the temple.

KN 677

Kalkēri

ARSIE., 1935–36, B. K. No. 71; SII., XX, No. 243

Stone set up in the Basavaṇṇa temple.

Kannada

Āraviḍu (?) . . . .

Prabhava, Āśvayuja śu. 10= Probably September 12, Friday, 1567 A. D.

Records a gift of land by Vopaṇada Parvata-voḍeya, for the merit of Kampa-nāyaka, the *kāryakarta* of *mahāmaṇḍalēśvara* Rāmarāja Veṅkaṭarajayyadēva.

KN 678

Lakshmīpura

ARIE., 1947-48, No. 205

Hero-stone in the trunk of a big banyan tree (Survey No. 53).

Kannada

Saṃgama ; Virūpāksha

Śaka 1389, Sarvajit, Chaitra = 1467 A.D., March-April

This fragmentary incription records the death of Mādeya and (his wife ?) Bo [tyā]ṃbike. Mentions Kundarapi-nāḍu situated in Gutti-nāḍu.

KN 679

Magaraḷḷi

ARIE., 1949-50, No, 121

Garuḍa pillar set up outside the village.

Kannada

Saṃgama; Harihara II

Śaka 1321. . . . śu. . . . Monday = [1399-1400 A.D.)

This damaged inscription states that Makaravallipura was a gift made to god Narasiṃha by Bāchaṇṇa-oḍeya, the *pradhāni* of Gōve.

KN 680

Mantagi

ARIE., 1947-48, No. 221

Hero-stone outside the temple of Basavaṇṇa.

Kannada

Saṃgama ; Dēvarāya

. . . . śu. 11, Wednesday

This incription is damaged and mutilated. All details are lost.

KN 681

Sāvikēri

ARIE., 1947–48, No. 233

Nisidhi slab behind the house of Desai.

Kannada

Saṃgama ; Bukka I

Śaka 1298, Naḷa, Mārgaśira ba. 13, Wednesday=1376 A. D., December 10.

Records the death by *samādhi*, of Bēlappa of Bāḷeyahaḷḷi.

KN 682

Shirgōḍ

ARIE., 1950–51, No. 88

Sculptured stone called Komara Rāma.

Kannada

Saṃgama, Dē[vārāya] (II)

Śaka 1352, Sādhāraṇa, Kārttika. . . . Wednesday=1430 A.D., October–November

Records the death of Jaṃbe–nāyaka, son of Harige–nāyaka in a fight. The hero's two wives, Kāmave–nāyakiti and Lakave–nāyakiti, also died after him.

KN 683

Tiḷivaḷḷi

Summaries, 1944-45, No. 31; KI., V, No. 49

Hero–stone in the Basavaṇṇa temple.

Kannada

Saṃgama; Mallikārjuna

Śaka 1370, Āshāḍha ba. 11, Tuesday; the cyclic year is not given. The *tithi*=1448 A.D., June 27, Thursday, the cyclic year being Vibhava. But, in the next year the details correspond to 1449 A.D., July 15.

The king is referred to as *gajabēṃṭekāra*, *Prauḍha-pratāpa* Dēvarāyarasa. On the date of the record Mallikārjuna was ruling and he is known to have taken these titles associated with Dēvarāya II. He is called also as Immaḍi Dēvarāya. It records the death of Bhayira-gauḍa (Bhairava, Bhayirarasa)of Tiḷavaḷi in a battle and refers to his wife. Honnaparasa is stated to be ruling over Gōve. It refers to Chandragutti and Nāgarakhaṇḍa and mentions Śivarāma-oḍeya, the *āchārya* of the temple of Sōmanātha (?) of Puligere.

KN 684

Vīrāpura

ARIE., 1949-50, No. 131

Stone kept in the Jaina temple.

Kannada

Saṃgama ; Harihara II

Śaka 1317, Bhāva, Bhādrapada ba. 30, Amāvāsya, Wednesday. Irregular. The *tithi* =1394 A.D., September 25, Friday, the Śaka year being current.

Records the death of Chikka Chaṃdappa, son of Chaṃdōja of Nagarahaḷḷi.

Haveri Taluk

KN 685

Dēvīhosūru

ARSIE., 1932-33, BK, No 40; SII XX, No. 276

Hero-stone on the tank bund.

Kannada

Saṃgama; Harihara II (?)

. . bhānu, Jyēshṭha ba. 11, Sunday. The year may be Subhānu or Chitrabhānu. In Chitrabhānu the *tithi* occurred on 1402 A. D., May 27, Saturday

States that in a fight Malli-seṭṭi, of Lāyadakērī killed Mūgina Malli-seṭṭi, elder brother of

Brahmadēva-seṭṭi. In another fight at Kabbūru Mallibōva of Dēviya Hosavūru stabbed and killed Sāvaṇṇa, son of Malli-setti of Lāyadakēri and he too died in the encounter, in the presence of Brahmadēva-seṭṭi who erected the memorial for him.

KN 686

Guttal

ARSIE., 1932-33, BK No. 47; SII., XVIII, No. 285

Stone set up in front of Hanumān temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 146 [9], Plava, Āshāḍha śu. 11. The *tithi*=1547 A. D. June 28, Tuesday, the cyclic year being Plavaṃga.

Under orders from *mahāmaṇḍalēśvara* Rāmarāja, at the instance of the king, Mallapoḍeya made an exemption from payment of taxes on barbers, *sidhāya*, *birāḍa*, *kāṇike kaḍāya* and tax on marriages within his *sīma*. Timmōja, Bhammōja and Koṇḍōja are named in this regard.

KN 687

Saṅgūru

ARSIE., 1932–33, BK., No. 167; SII., XVIII., No. 274

Three pieces of a slab in Bastimaṭṭi.

Kannada

Saṃgama; Harihara II

Śaka 1317, Yuva, Pushya śu. *ēkādaśi* (11), Thursday= 1395 A. D., December 23, Thursday.

Saṃgama, son of Mallappa, a Jaina devotee and son of Śaṃkhadēva and grandson of Muddapa-śrēshṭhi of Pulikara died by the rite of *samādhi* whereupon Nēmaṇṇa made a grant of land for offerings to god Pārśvanātha of Saṅgūru for the merit of his father and ancestors. Mallappa is said to be the *sēnādhipati* of Mādhava ruling Gōve when *chakravarti* Vīra Harihara II, son of Bukkarāja was ruling and Maṅgappa-daṇḍanātha was his minister. The village Cheṅgāpura (Saṅgūru) was granted by Mādhava to Mallappa who is said to have died by the rite of *samādhi* on Monday, Phālguṇa ba, 14 of the year Naḷa (1377 A.D., March 9) and was followed by his four wives. His father as well as his three sons died by the same rite.

KN 688

Saṅgūru

EI.. XXIII, No. 28; ARSIE., 1932-33, BK., No. 173; SII., XVIII, No. 278

On a stone near the village gate.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1429, Sarvajit, Āśvayuja śu. 10, Sunday=1407 A.D., September 11, Sunday, f.d.t. .23.

Records the installation of the statue of Kumāra Rāmanātha by Mādarasa, son of *sēnādhipati* Saṃgama and grandson of Baicha-veggaḍe, who was the *bāhattara-niyōgādhipati* and a devout servant of Kampilarāya, at Cheṅgāpura included in Chandragutti-nāḍu, which belonged to Gōveya-rājya. The king is associated with Chālukya titles.

KN 689

Saṅgūru

ARSIE., 1932-33, BK., No. 170

Slab in the temple of Vīrabhadra.

Kannada

Saṃgama; Dēvarāya I

Śaka 1334, Nandana, Chaitra śu. 1, Monday = 1412 A.D., March 13, Saturday

Pradhāna-daṇḍanātha, Sāvaṇṇa-voḍeya, son of Nāgaṇṇa-daṇṇāyaka-voḍeya was administering Gōve-rājya. Registers a gift of land in Saṃgūru in Gutti-18 *kaṃpana*, to Siṁge-nāyaka, Lakhe-nāyaka, Malle-nāyaka and Bhaira-nāyaka as blood-grant *nettaru-goḍage*, by Nēmaṇṇa, Mādarasa, Haṃpaṇṇa, sons of Pāḍimukhi Jaina Mallapa of Gōve, the grandson of *Kāva-mūli* Baicha-veggaḍe of Saṃgūru. It is stated that the donees stood by the donors, in the past, in their adversities. The donors were joined by several others, like *paṭṭaṇasvāmi* Malli-seṭṭi, Goṇasubāya (?) Dēvaṇṇa; *sēnabōva* Sōmappa. and other potters (*kumbaṛā*) silk weavers(*pāṭṛesāliga*) etc. named.

Hirekerur Taluk

KN 690

Chaṭṭanahaḷḷi

ARIE, 1958-59, No. 547; *Summaries.*, 1948-49, No. 33; KI., VI, No. 59

Broken slab set up in front of the Basavaṇṇa temple.

Kannada

Saṃgama ; *Mahāma; ṇḍalēśvara Kumāra* Virupaṇṇa-voḍeya

Śaka 1289, Parābhava, Vaiśākha śu. 11 = 1366 A. D., April 22.

Lower portion is broken and damaged. Records a gift of land to god Bhairavadēva installed by Mādarasa. The name of the donor is lost,
Virupaṇṇa of the record may be identified with Bukka[I]'s son Virūpāksha.

KN 691

Chikkoṇaṭi

ARSIE., 1957-58, No. 259

On a stone in front of the Hanumantadēva temple.

Kannada

. . . .

. . . .

Worn out at the top. Records a gift of land to god Hanumanta and remission of taxes on the gift land. Mentions *avasarada* Gaṃga-nāyaka.

KN 692

Gaṅgapurā

ARIE., 1957-58, No. 264

On a slab fixed in to the wall inside the Hanumanta temple.

Kannada

. . . .

Virōdhikṛit, Karttika śu. 15.:

Records that Kallappa-nāyaka, son of Bāgila Gaṅga-nāyaka, the *avasara* of Vijayanagara established a village by name Gaṅgāpura, had the temple of Hanumanta built therein and endowed it with a gift of tax-free land. In characters of about the 15th century.

KN 693

Haṃsabhāvi

ARIE., 1957–58, No. 276

Hero-stone in front of the house of Hoḷabasappa Kōḍada.

Kannada

Saṃgama ; Harihara

. . . .[4], Phālguṇa śu. . . .

This damaged inscription refers to **Basaya of Havasabāvi in Sattaḷige–nāḍu** and seems to record the death of an individual during a raid.

KN 694

Hirekerūr

ARIE., 1951-52, No. 87; *Summaries*, 1950-51, No. 59; KI., IV., No. 30

Slab standing on a tank called *hosahoṇḍa*.

Kannada

Tuḷuva; Sadāśivarāya rulīng from Vidyānagari

Śaka 1472, Sādhāraṇa, Jyēshṭha ba. 5, Sunday. The *tithi* = 1550 A.D., June 4, Wednesday is

It records the remission of taxes like *siddhāya, manevaṇa, kāṇike, kāḍḍāya, maduveya–suṃka* etc., levied upon the barbers of the kingdom, at the request of Timmōja, Koṇḍōja, and Bhadrōja, the three barbers with whose skill in shaving Rāmarājēndra–mahā–arasu wa pleased. The three are described as *gaḍḍada kelasigaḷu.*

KN 695

Kaḍūru

Summaries, 1948–49, No, 34; *KI.*, VI, No. 66

Hero–stone near the Kallēśvara temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1351, Saumya, Kārttika śu. 3, Sunday = 1429 A.D., October 30.

This badly damaged record registers the death of Nāgarasa and others in a fight. It refers to Gōpīnātha-nāyaka and to the territorial division (*vēṇṭhe*) of Chandragutti. One of the persons is described as the establisher of the Chōḷa king (*Chōḷāraya-sthāpanāchārya*). The details are lost.

KN 696

Kaḷagoṇḍa

ARIE., 1959-60, No. 410

Pillar set up in front of the house of Śaṃkarappa Mari-gauḍa, by the side of the *hoṇḍa*.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Durmukhi, Māgha śu. 12, Saturday=1537 A.D., January 22, Monday. But on this date Achyutarāya was ruling.

Registers the gift of the villages Kōl̤anagoṇḍa and Dēvargi to god Guḍḍada Tirumaladēva The donor was probably Bōḷe Mallarasa-nāyaka.

KN 697

Niṭṭūru

ARIE., 1958-59, No. 595

Pillar called *Hūli Basappana-kaṃbha* set up outside the village on the way to Araḷikaṭṭi.

Kannada

Tuḷuva; Narasaṇa-nāyaka

Śaka 1422, Dundubhi, Kārttika śu. 12, Monday=1500 A.D., November 2. The cyclic year was Raudri.

Records the gift of three villages, Bāsūru, Araḷikaṭṭe and Liṅgāpura by Kempasōmaṇa-nāyaka to Kaṃveya-voḍeya. Tribhuvaniruṇḍāchārya Niraṃjanayya wrote the record.

KN 698

Raṭṭihaḷḷi

ARIE., 1951-52, No.89

Stone lying outside the Kadaṃbēśvara temple.

Kannada

[Tuḷuva]; ......

Śaka 1446, Plavaṃga, Vaiśākha. Irregular. The cyclic year corresponded to Śaka 1469 when the month occurred in April-May, 1547 A.D.

This damaged and worn out inscription seems to refer to a gift to a Brāhmaṇa of the Yajuś-śākhā.

KN 699

Summaries, 1948-49,No. 35; *KI.*, VI, No, 71

Stone near the same temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 147.

The stone is badly mutilated and the record damaged. All the details are lost. It mentions Gōve, Banavase and Ṛaṭahaḷi and refers to the *agrahāras* of Ṛaṭhahaḷi-sīme.

KN 700

Satēnāhaḷḷi

ARIE., 1957-58, No. 304; *Summaries*, 1949-50, No. 22; KI., V, No. 8; VI. No. 72; *QJMS.*, LV, pp. 92-98

Slab fixed into the *prākāra* wall of the Śāntēśa temple.

Kannada

Āravīḍu; Śriraṅgarāya (I) ruling from Penugoṇḍe

Śaka 1501 (wrong for 1502), Vikrama, Māgha śu. 15, Friday, lunar eclipse=1581 A.D., January 19, Thursday.

Records the gift of the village Maddugoṇḍakoppa *alias* Hanuma-samudra, for worship and offerings to god Hanumanta of (the temple at) Sātēnahaḷḷi by Lakhe-nāyaka of Hāvasebhāvi, who was an agent of Saṃkhaṇa-nāyaka, son of Immaḍi Sadāśiva-nāyaka of Keḷadi, who was governing from Ikkēri. The grant was made at the instance of the latter for his welfare as also that of Chinnappa-nāyaka, the father of the donor and also the mother. The gift village was situated to the south of Tiḷuvaḷḷi in Nāgarakhaṇḍa-sīme within Banavāsi 12000. Penugoṇḍa, the capital, was situated in Hastināvatiya-vaḷita.

The *Keḷadinṛipa Vijaya* states that the title *Immaḍi* was conferred on Sadāśivēndra-nāyaka by Kṛishṇadēvarāya while the *Śivatattvaratnākara* states that Sadāśiva-nāyaka, who had obtained the title of *Rāya-nāyaka* from Rāmarāya, conferred his kingdom as well as the title *Immaḍi Sadāśiva-nayaka* on his own brother Bhadrappa.

KN 701

Sutkōṭi

ARIE., 1959-60, No. 422

Hero-stone set up by the side of the Māriamma temple.

Kannada

Saṃgama; Harihara II

Śaka 1308, Kshaya, Bhādrapada śu . . . .=1386 A.D., September

This badly damaged and worn out inscription records the death of a person and mentions a certain Bīra-gauṇḍa.

Hubli Taluk

KN 702

Śiraguppi

ARIE., 1952-53, No. 96; *ARIE.*, 1970-71, No. 130

On the wooden beam of Huḍēda Hanumappa temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Bahudhānya, Phālguṇa śu. 7, Friday. Irregular. The *tithi*=1519 A. D., February 7, Sunday.

States that the temple was built for the merit of Tirumalappa, an officer of *Bāgila* Timmappa-nāyaka by the former's son-in-law Ayirāpiḷa, in the time of Śri Kṛishṇarāya.

KN 703

ARIE., 1970-71, No. 132

Slab kept in the house of Ganjappa Phakīrappa Kambār.

Kannaḍa

Tuḷuva; Sadāśivarāya

Śaka 1469, Plavaṃga, Āshāḍha śu. 11 = 1547 A.D., June 28

Much damaged. Refers to the *mahājanas*.

Kundgol Taluk

KN 704

Kundagoḷa

ARIE., 1938–39, BK., No. 82; SII., XX, No. 234.

Slab built into the front wall of Hanumantadēva temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1366, Raktākshi, Kārttika śu. 5 = 1444 A.D., October 16.

At the instance of Vallabharāja, son of *mahāmaṇḍalēśvara* Siṅgarāja and Yiḻamadhirāja Charāmaṇṇa (?), Chinnarāja, son of Bommarāja had the image of Hanumanta installed. Kallōja, son of Bommōja was the sculptor.

Naragund Taluk

KN 705

Koṇṇūru

ARSIE., 1933-34, BK., No. 66; SII., XVIII, No, 284

Broken stone lying in Hire-maṭha.

Kannada

[Tuḷuva; Sadāśiva]

Plavaṃga, Jyēshṭha ba .5 = 1547 A.D., June 8, Wednesday.

Fragmentary. Records the remission of taxes on barbers of Koṇṇūru by the king Rāmarāja Aubhaḷarāja and the barbers Koṇḍōja and Bhadrōja are mentioned.

KN 706

Śāṁkhadāḷ

ARSIE., 1933-34, BK., No, 73; SII, XVIII, No. 288

Stone built into the platform of the Hanumān temple.

Kannada

Tuḷuva; Sadāśivarāya

. . . .

Records the remission of taxes to Rāmōja of Saṃkhadaḷa by *[mahā]maṇḍalēśvara* Sadāśivarāya (and) Rāmarāja–mahā–arasu.

Navalgund Taluk

KN 707

Aṇṇigēri

ARSIE., 1928–29, BK., No. 186; SII., XV, No. 254

On a slab set up on the right side of the southern entrance into the Amṛitēśvara temple.

Sanskrit and Kannada in Kannada

Tuḷuva; Achyutarāya–mahārāya

Śaka 1461, Vikāri, Bhādrapada śu. 12, Śravaṇa, Tuesday=1539 A.D., August 26.

Registers the gift of *Ānandanidhi* to Brāhmaṇas. But this was recorded in the presence of god Amṛitēśvāra of Aṇṇigere.

KN 708

Beḷvaṭigi

ARSIE., 1928–29, BK., No. 214; SII., XV, No. 260

On a slab set up in front of Rāmaliṅga temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1469, Plavaṃga,. . . . . 10 . . . = 1547–48 A.D.

This records the remission of taxes on the barbers of Toṛagala-sime by Rāmarājaya Veṅkaṭādri. Koṇḍōja and Siddōja of the community also received remission from taxes like *birāḍa*.

KN 709

Guḍisāgara

ARSIE., 1928–29, BK., No. 222; SII., XV, No. 256

On a slab set up near the house of *haḍapada* Mallēśappa.

Kannada

Tuḷuva; Sadāśivarāya

Plavaṃga, Āshāḍha śu, 10 = 1547 A.D., June 27. The Śaka year was 1469.

Damaged, It records some grant (remission of taxes?) to barbers. All the details are lost.

KN 710

Guṁgoḷa

ARSIE., 1928–29, BK., No. 223; SII., XV, No. 250

On a slab lying in survey No. 414 on the way to Ugaragoḷa.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1451, Sarvadhāri, Māgha śu. 7, Saturday = 1529 A. D., January 16. The Śaka year was current.

This damaged inscription refers to Vīra Narasiṅga-nāyaka, the *durgadhipati* of Toṟagale. It mentions the village Gummaigoḷa in Māsuva-nāḍu situated in Toṟagale-vēṇṭhe. All details are lost.

Ranibennur Taluk

KN 711

Hanmāpura

ARSIE., 1933–34, BK., No. 88; SII., XVIII, No. 281

Stone near the Chauḍavva temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 145[2], Sarvajit, Vaiśākha śu. 10. In the cyclic year the *tithi* occurred on 1527 A.D., April 11, Thursday, the Śaka year being 1449.

Immaḍi Yellapa-voḍeya, the *pradhāna*, made a grant of the village **Chikka Mādāpura** to Nīḷāyi, the dancer (*pātrada*).

KN 712

Rāṇibennūru

ARSIE., 1933-34, BK., No. 118; SII., XVIII, No. 286

On a stone in the Siddhēśvara temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1472, Sādhāraṇa, Jyēshṭha ba. 5, Monday=1550 A.D., June 4, Wednesday

Registers remission of taxes, including house tax (*manevaṇa*) levied on barbers by *mahāmaṇḍalēśvara* Rāmarājēndra-mahā-arasa who was pleased with the workmanship of Timmōja, Koṇḍōja and Bhadrōja. He is described as the *dakshiṇa-bhujā-daṇḍa* of the king who himself bears the epithet *Kaṭhāri Sāḷva.*

Ron Taluk

KN 713

Abbigēri

ARSIE., 1926-27, BK., No. 223; *Summaries*, 1946-47, No. 4; *SII.*, XV, No: 244; *KI.*, VI, No. 60

Slab near the house of Gurāchārya Pañchamukhi,

Kannada in Nāgari

Saṃgama; Harihara II

Śaka 1301, Siddhārthi, Jyēshṭha śu. 15, Tuesday=1379 A.D., May 31.

It registers a gift of land to Hēmādri-āchārya of Yarigēri probably on the occassion of his performance of a ritual (*mahānyagrōdha*) at Abbigēri. It mentions the villages Nāgavāru Siṃgāpura, Hirēguḷa and Balkūru koppa wherein the gift lands appear to have been situated The gift is stated to have been recorded also on copper-plates.

KN 714

Gāḍgōḷi

ARSIE., 1927-28, BK., No., 21; *SII.*, XV, No. 251

On a broken slab standing close to the Hanumān temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

. . . . .

Badly damaged. It records some grant for the offering of food and burning of lamp in the Hanumanta temple of the village. All details are lost.

KN 715

Kaḷakappanaguḍḍa

ARSIE., 1927-28, BK., No. 37; *SII.*, XV, No. 245

Stone leaning against the wall at the entrance into the central shrine of Kāḷakāḷēśvara temple.

Kannada

Saṃgama; Harihara II

. . . . . .

This damaged inscription engraved below a record of Sēüṇa Siṅghaṇa, mentions only the name Bomma-gauḍa.

KN 716

Savaḍi

ARSIE., 1927-28, BK., No, 30; *SII.*, XV, No. 246

On a pillar in the Brahmadēva temple.

Kannada

Saṃgama; [Dēvarāya II]

Virōdhi, Pushya śu. 15. The Śaka year is lost. If the cyclic year were Virōdhikṛit the date would be 1431 A.D., December 19.

It records the renovation of the temple of Trimūrtis of Sayyiḍi situated in Bādāvi-sīme by Chauḍayya-nāyaka, son of Tippaṇa-nāyaka of Bāgilavāḍa.

Shrihatti Taluk

KN 717

Lakshmēśvara

ARIE., 1958-59, No. 613

Slab built into the right side wall of the house of Barmappa Tandiger inside the Sōmēśvara temple, to the west.

Kannada

Saṃgama; Harihara I

Śaka 1275, Vijaya, Āśvayuja śu. 10, Tuesday=1353 A.D., October 8.

Damaged. Refers to the rule of Sāvaṇṇa-voḍeya, son of Vīra Hariyappa-voḍeya (i.e. Harihara I). Seems to record the repairs to the temple of Sōmayyadēva by a *nāyaka* of Chikkakere. Mentions Gōveya-nāyaka.

KN 718

ARSIE., 1935-36, BK.,No.33; SII XX, No. 232

Three sides of a pillar in the Śaṅkha-basti.

Kannada

Saṃgama; Dēvarāya I, son of Harihara

Śaka 1334, Nandana, Mārgaśira śu. 2, Sunday=1421 A.D., November 2.

This record refers to a dispute between Hēmadēvāchārya of the Śaṃkha-basti at Huligeṟe and Śivarāmayya, the *āchārya* of the Sōmidēva temple of the same place regarding the lands belonging to their temples. It was referred to *mahāpradhāna* Nāgaṇṇa-daṇṇāyaka who, with the assistance of Saṃgamadēva, the *purōhita* and the scholars in the palace went through the concerned documents and settled the dispute in favour of Hēmadēvāchārya. It contains the signatures of several individuals who were probably witnesses to the record described as *jayapatra*.

KN 719

ARSIE., 1935-36, BK., No. 18 ; SII., XX, No. 391

Slab built into the wall of the backyard of the Taluk office.

Kannada

. . . . .

Śaka 14 . . , Viḷaṃbi, Prathama-Jyēshṭha śu. 1, Monday=1538 A. D., April 29 (Śaka 1460). But this reading of the date is wrong. The date may be 1418 A. D., Śaka year being 1340. .

It registers a deed of settlement of dispute between the Jainas of Śaṃkha-basti headed by Saṃkhaṇāchārya and Hēmaṇāchārya and Kāḷahastidēva and Sivarāmēdēva of the temple of Dakshiṇa Sōmēśvaradēva regarding the use of certain honours (like the flags of *ashṭadik-pālas*)which had been misappropriated by the Jainas for their deity. Two of the disputants Hēmaṇāchārya and Śivarāmadēva are identical with their namesake that figure in KN 718 Hence the record will have to be assigned to 1418 A.D.

KN 720

ARSIE., 1935-36, BK., No. 17; *SII.*, XX, No. 238

Slab built into the wall of the same office.

Kannada

Tuḷuva; Sadāśivarāya ruling from Vidyānagari

Śaka 1469, Plavaṃga, Āśvīja śu. 12, Monday=1547 A. D., September 12.

The *nāḍagauḍa, paṭṭaṇasvāmis* and others of Huligeṟe having deputed *suḍugāḍa* Liṅgi-seṭṭi to the capital city, on their behalf, to request the king for exemption, the king exempted the *agrahāra*, temple, *amara-grāmas* and *bhaṇḍāra-grāmas* from the payment of marriage tax.

KN 721

ARSIE., 1935-36, BK., No. 7; SII., XX, No. 239

Slab built into the wall of the same office.

Kannada

Tuḷuva; Sadāśiva

Śaka 1469, Plavaṃga, Mārgaśira śu. 10 = 1547 A.D., November 22.

Timmōja, Raṅgōja, and Bhadrōja son of *nāvila* Timmōja of Kandanavōlu having appealed to *mahāmaṇḍalēśvara* Rāmarāja-mahā-arasa to exempt the barbers from taxes, at the instance of the latter, the king remitted the same and arranged for the publication of his order all over the kingdom. Hence the 120 villages of Lakshmēśvara-sīme also got this remission to barbers of taxes like *birāḍa, kāṇike, kaḍḍāya* etc. The latter part of the record is damaged and some details are lost.

KN 722

ARSIE., 1935–36, BK., No, 41; *SII.*, XX, No. 242

Pillar in the northern entrance into Sōmēśvara temple.

Kannada

Tuḷuva, Sadāśiva

. . . . .

Records the remission of marriage tax in Huligere-nāḍu by the king at the instance of *suḍugāḍa* Liṅgi-seṭṭi. Cf. KN. 720

HASSAN DISTRICT

Aluru Taluk

KN 723

Ālūru

EC., V, Hn. 41; VIII (Rev.), Al. 1

Stone set up on the platform of the peepul tree at the village entrance.

Kannada

Āravīḍu; Śrīraṅgarāya III

Śaka 1568, Pārthiva, Āśvayuja ba. 5. The *tithi* = 1645 A.D., September 29.

Damaged. Records a gift of the village Ālūru in Beḷigōḍu, to Veṃkaṭappa of Kaṇatūru, son of Timmaṇa . . . of Morasu, as *koḍagi*, by Kṛishṇappa-nāyaka, son of Veṅkaṭādri-nāyaka, agent of the king. Details are lost.

KN 724

Bannūrupura

EC., V, Hn. 40; VIII (Rev.), Al. 26

Single copper-plate in the possession of Sāma-bhaṭṭa, son of Doḍḍa Mallāri-bhaṭṭa.

Kannada in Telugu

Áravīḍu; Vīra Raṅgarāya (Śriraṅga III) ruling from Ghanagiri

Śaka 1585, Śubhakṛit, Vaiśākha śu. 15 = 1662 A.D., April 23, Wednesday. The Śaka year coresponds with Śōbhakṛit.

Records the grant of Vāsudēvanahaḷḷi in Abbaḷiga-nāḍu, within Bēlūru, to Ānayya, son of Śrinivāsayya and grandson of Janārdanayya of Gōṇipāḍu, belonging to Śrivatsa-gōtra, Āpastaṃbha-sūtra and Yajuś-śākhā in the presence of god Chennakēśava, on the bank of Vishṇu-samudra at Vēlāpuri-sthaḷa, by the king, son of Gōpālarājaya and grandson of Rāma-rāja-Raṃgaparāja of Āraviḍu. The record has the sign-manual *śri Rāma* at the end.

KN 725

Kaṇṇagāla

MAR., 1924, No. 34; EC., VIII (Rev.), Al. 14

Stone lying near the Mallēśvara temple.

Kannada

Saṃgama; Vīra Bukkaṇṇa-voḍeya (I)

Śaka 1280, Viḷaṃbi, Kârttika śu. 3, Maṃ. The weekday is referred to as *Maṃ* and if this stands for Maṃdavāra, the details correspond regularly to 1358 A. D., October 6, Saturday

Damaged. Registers a gift of land as *sarvamânya* for food-offerings to god Prabhudēva in Kaṇṇaṃgāla by Harupeya-nāyaka, son of Mādeya-nāyaka, the manager of the household of some *oḍeya* (name lost) who is described as *gajabēṃṭēkāṟa*

KN 726

MAR., 1924, No. 16; E.C., VIII (Rev.), Al. 16

Slab lying on the side of the fodder-preserve outside the village.

Kannada

. . . . . .

Śaka 1 . . . , Kârttika śu. 1. . . .

Badly worn out. Seems to register a gift of the village Kaṇṇāgāla for the merit of (king ?) Achyutarâya and Channappa-ayya, probably by the son-in-law (*aḷiya santāna*) of the latter. Details of date cannot be verified.

KN 727

Pāḷya

MAR., 1942, No. 37; *EC.*, V, Hn. 19; VIII (Rev), Al. 41

Stone set up to the south of Janârdana temple.

Kannada

Saṃgama; [Bukkaṇṇa-voḍeya] I

Śaka 1283, Śārvari, Āśvija śu. 13, Wednesday=1360 A.D., September 23, the Śaka year being current.

Damaged. Records the grant of two villages, Chendanahaḷḷi in Maṇaliga-nāḍu and Horada-nūrapura in Mūga-nàḍu, yielding respectively 50 and 30 *gadyāṇas*, besides some (garden) lands below tanks like Karaḍiyakeṟe, etc. with all incomes from *keṟegoḍage*, *āṟuvaṭa* and *banaguttige* and free from all imposts to god Janârdana of Seṭṭigana-pâḷeya by Tippaṇṇa-voḍeya (Tippāmātya), son of Īśvaradēva of the Brahmakshatriya family and Vīrāṃbike and husband of Siṃgâradēvi. The gift was made for the daily worship and offerings and special worships etc., on specified days, maintaining one lamp-waver (*ārati-jana*), one service man (*parichāraka*), two florists, one piper, one drum (*ḍavaṇe*)-beater and one servant (*āḷiga*), among whom the grant was to be shared. The beneficiaries included Dâmaṇṇa and Jaṃnakalpa. The donor, a general under Bukkarâya (I), described as his eldest son (*hiriya kumāra*), is said to have defeated a certain Gōpāladēva of Uchchaṅgi and is eulogised as *Śriṅgārapurī-chakravarti, teṃkaṇarāya-rāvutara-gaṃḍa* etc.

KN 728

MAR., 1942, No. 38; *EC.*, V, Hn. 2; VIII (Rev.), Al. 43

Stone to the north of the Janārdana temple.

Kannada

Tuḷuva; Achyutarāya

Śaka 1458, Manmatha, Mārgaśira ba. 12=1535 A.D., December 21, Tuesday
Records grant of some lands for the *ēkāntadavasara* of god Janārdana of Seragi-pāḷeya by Raghupatirāya-voḍeya, brother-in-law of *mahāmaṇḍalēśvara* Tirumalarāja-mahā-arasu and [Bhāra ?] Kempasiṅgaya of Bēlūru. The gift lands were situated near the *maṭha* of Pradyumna-voḍeya besides two *vṛittis* in Hoshaḷi-agrahāra. It also registeri the gift of the village Chigaḷūru by Raghupatirāja-voḍeya. The record refers to the rule of Achyutadēvarāya.

KN 729

Śiṃgāpura

EC., V, Hn. 36

On a stone, in the village (extract from a paper copy).

Sanskrit

Saṃgama; Harihara (II)

Śaka 1302, Raudri, Māgha-purṇimā, Bhārga-vāsara (Friday)=1381 A.D., January 10, Thursday, f.d.t. .09

Records that the king made a grant of the village Śiṃgāpura along with its hamlet Magehaḷi, in Abaḷiga-nāḍu belonging to Hōsala-dēśa, to 10 Brāhmaṇas (specified) dividing it into 10 *vṛittis*.

KN 730

EC., V, Hn. 35

On a stone, north of the village entrance.

Kannada

. . . .

. . . .

Records the renewal of a grant of the village Siṃgāpura originally granted by king Harihara which was now in ruins, by Bukkappa-nāyaka, the agent of Kṛishṇappa-nāyaka for the love of (?) Virūpāksha. The grant was made for the merit of Keṃpa Keṅchappa-nāyaka It is in characters of c. 15-16th century.

Arakalagud Taluk

KN 731

Basavanahaḷḷi

EC., V, Ag. 9

Copy of an epigraph built into *Rachchekaṭṭe*.

Kannada

Tuḷuva; Kṛishṇadēvarāya ruling from Ghanagiri

Śaka 1578, Viḷambi, Māgha śu. 15, Sōmavāra, lunar eclipse. Apparenaly irregular. Viḷaṃbi= 1659 A.D., January 28, Friday, when there was no eclipse.

Records the grant of the village Basavanahaḷḷi-agrahāra in Arakalagūḍu-hōbaḷi of Biḷuhanāḍu-vaḷita, belonging to Bēlūru-sīme, which had been bestowed upon the donor's ancestor, Kṛishṇappa-nāyaka as *amaramāgaṇi* by Yeṟa Kṛishṇarāya, as an *agrahāra* to 6 Brāhmāṇas (named) by Veṅkaṭādri-nāyaka, for the merit of his parents. The donor, son of Kṛishṇappa-nāyaka and grandson of Veṅkaṭādri-nāyaka, was a chief of Bēlūru bearing the epithets like *Maṇināgapuravarādhiśvara* and *Sindhu-gōvinda*. The original record does not appear to have been examined. The given date is too late for Kṛishṇarāya, who, surprisingly indeed, is said to be ruling from Ghanagiri. A very unreliable record.

KN 732

Basavāpaṭṭaṇa

EC., V. Ag; 44; VIII (Rev.), Ag 90

Stone built into the bathing ghat of Kāvēri, to the south of the village.

Kannada

Āraviḍu; Ramarājayyadēva

Śaka 1520, Pramāthi, Bhādrapada śu. 10, Monday=1579 A. D., August 31 .

Registers a gift of the villages Basavāpaṭṭaṇa and Kōṇana-ūra-sthaḷa (Koṇanūru) as *pallakiya-uṃbali* by *mahāmaṇḍalēśvara* Ramarāju Rāmarājyyadēva-mahā-arasu, as a present *(kāṇike)* for having married the daughter (name not specified) of Virarāju, son of Śrīkaṇṭharājayaḍēva-mahā-arasu of Naññjarāyapaṭṭaṇa. The donee is not metioned.

KN 733

Bijigaṭṭe(now submerged)

EC., V, Ag. 83; VIII (Rev.), Ag. 8

Both sides of a stone built into the south wall of the Āñjanēya temple.

Kannada

Āravīḍu; Śriraṅgarāya(III)

Śaka 1583, Plava, Phālguṇa ba. 30, Ravivāra, solar eclipse=1662 A. D., March 9, Sunday, f. d. t. .05.

Records the grant of the village Bijaghaṭṭa surnamed Veṅgaṭa (Veṅkaṭa) saṃudra, in Arakalgūḍu-sthaḷa of Biḷaha-nāḍu belonging to Bēlūru-sīme(which had been bestowed as *amara-māgaṇi* upon Yar̤r̤a Kṛishṇappa-nāyaka, the ancestor of the donor, by the king Kṛishṇarāya,) to ten Brāhmaṇas (named) by Veṅkaṭādri-nāyaka, son of Kṛishṇappa-nāyaka, grandson of Veṅkaṭādri-nāyaka and great-grandson Kṛishṇappa-nāyaka, the chief of Bēlūr who was the agent for the affairs of the king.
The record on the backside is based on a copy produced by the local people.

KN 734

Bōḷakyātanahaḷḷi

EC., VIII (Rev.), Ag. 11

Sone set up by the roadside near Guṇḍagaṭṭe.

Kannada

Saṃgama ; Vīra Bukkaṇṇa-voḍeya (I)

Virōdhikṛit , Chaitra śu. 1, Sunday. Probably = 1371 A. D., March 18, Tuesday.

Worn out. This is described as an arrangement (*saṃsthe*) made by the *mahājanas* of Naṃjanāthapura *alias* Hebbāle about the maintenance of four carts for the tank, Hiriyaker̤e, of the village by Bomma-gauḍa and three others (named) of Bōḷukētanahaḷi, the hamlet

They were allowed collection of certain specified taxes like *aruvaṇa* and *binugudeṟe*, and were remitted from some others like *aḷiu*, *anyāya*, *kaḍḍāya*, *solage* etc. It was stipulated that the beneficiaries themselves were to meet the expenses of the buffalo (*kōṇa*), wooden implements (*kīrumuṭṭu*), iron (*kabbuna*) and oil for the carts. Siṃgaṇṇa wrote the record. Ends with the sign manual *śrī Vijaya Sōmanātha*.

KN 735

Jakkanahaḷḷi

EC., V, Ag. 41; VIII (Rev.), Ag. 152

On a stone set up in front of the Āñjanēya temple.

Kannada in Nāgari

Saṃgama; Virūpāksha

Śaka 1359, Paridhāvi, Vaiśākha śu.5, Ādivāra. Irregular. *Tithi*=1432 **A.D., April 5, Saturday, the Śaka year being 1354.**

Damaged and fragmentary. Refers to *māgaṇekāṟa* Gōparasa and seems to register some gift of money (*arehonnu* ?) by the *mahājanas* (?). Details are lost.

KN 736

Kēśavattūru

MAR., 1926, No. 5; EC. VIII (Rev.), Ag. 142

A set of two copper-plates in the possession of Puṭṭasāmayya of Koṇanūru.

Sanskrit and Kannada in Nāgari

Āraviḍu; Śrīraṅgarāya III ruling from Vēlāpuri

Śaka 1584 (expressed by the chronogram *vēda-ashṭa-bāṇa-indu*)Plava, Madhu (Chaitra)-pūrṇimā, lunar eclipse=1661 A. D., April 4, Thursday. The Śaka year was current.

Refers to the rule of Śrīraṅga, son of Gōpālarāja and registers a gift of the village Bharata-vaḷḷi adjacent to the village Kaṇatūru in Vēlāpuri rāshṭra of Karṇāṭa-dēśa by the king to Śaṅkara of Kāśyapa-gōtra, son of Śaṅkara-bhaṭṭa. The donee, after receiving the village, divided it into 13 *vṛittis* and gifted them to several Brāhmaṇas (named) and a plot of wet land of the sowing capacity of 3.5 *khaṇḍugas* and dry land in the village Kaṇatūru to Śaṅkaraiyya as an emolument (*prabhu-mānya*) for holding the office of *hēbārike* of the village. The record ends with the sign-manual *śrī Rāma*.

KN 737

Navale

EC., V. Ag. 73; VIII (Rev), Ag. 111

Stone near the *garuḍa-gaṃbha* near the shrine of Basavēśvara.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1. [8] 5, Rudhirōdgāri, Phālguṇa ba. 3, Thursday=1524 A.D., March 1, Wednesday. The Śaka year was current.

Damaged and fragmentary. Registers some gift for the merit of *daḷavāyi* Nāgarajāyyya of Basapaṭhaṇa, by his agent whose name and other details of grant are lost.

KN 738

Rāmanāthapura

EC., XV, Ag. 112; VIII (Rev.), Ag. 48

On the outer wall to the north of the inner shrine in the enclosure of the Rāmēśvrara temple.

Kannada

Saṃgama; Harihara II

Śaka 1305 Rudhirōdgāri, Kārttika, śu. 1, Monday, Svāti-nakshatra =1383 A. D., October 26. f.d.t., .64

Registers a gift of the village Rāmanāthapura, and income from taxes like *aḍedere*, tax on looms (*maggadere*), taxes on potters (*kuṃmara*), oil-mongers (*gāṇiga*) and barbers (*nāyiṃda*) collected from the villages belonging to that god, inclusive of tolls on two boundaries (*eraḍu gaḍiya suṃka*) but exclusive of tolls collected on *Akshatadige*(?) for worship and offerings to god Rāmanātha, by Kariya Māyaṇṇaa, the households ervant (? *maneya*) of the king, The later damaged portion, seems to record a gift of taxes on the looms, *moṭṭe-suṃka*, *vaḷavāru* (customs on imports), from out of the above mentioned incomes, to god Gōpināthadēva for the morning offerings, perpetual lamp etc.

KN 739

EC., V, Ag. 57: VIII (Rev.), Ag. 79

Single copper-plate in the Subrahmaṇyēśvara temple.

Kannada

. . . .

Saka 1680, Vikāri, Māgha śu. 7. The *tithi*=1660 A.D., January 8 Sunday

Records the grant of the village Yakkaṭi, in Maravūra-sthaḷa, belonging to Narasiṃhapura-sime for the service of god Prasanna Subrahmaṇyēśvara of Rāmanāthapura by Narasiṃha-nāyaka, the chief of Bēlūru. The Narasiṃhapura-sīme had been originally bestowed upon the donor's ancestor Yara Kṛishṇappa-nāyaka, as *amara-māgaṇi* by king Kṛishṇarāya ruling from Vidyānagara. The gift was exclusive of the new village Raṅgāpura newly formed nearby, to the north, by the donor's elder brother Raṅgappa-nāyaka, and included lands in Bhorachikaṭṭe (?). The donor was the son of Lakshmappa-nāyaka and grandson of Kṛishṇappa-nāyaka of Kāśyapa-gōtra and Āpastaṃbha-sūtmṛa.

KN 740

EC., V, Ag. 58; VIII (Rev.), Ag. 72

On a rock near the Kāvēri to the south of the village.

Kannada

[Āraviḍu] . . . .

Plavaṃga, Vaiśākha śu. 3. Probably=1607 A.D., May 4

Mahāmaṇḍalēśvara Rāmarāju Tirumalarājayyadēva-mahā-arasu gave a charter as a permanent record (*sthira-sasana*) to Rudragaṇa of Nañjarāya-paṭṭaṇa (the Chaṅgāḷva), stating that Maḷalavāḍi-sīme belonged to the kingdom of Nañjarāya-paṭṭaṇa (and was for the service of) god Annadāni Mallikārjuna.

KN 741

Rudrapaṭṭaṇa

EC., V, Ag. 68; VIII (Rev.), Ag. 107

On a stone lying near Timmappa's house.

Kannada

Saṃgama; Bukkaṇṇoḍeya (I)

Saka 1217, Durmukhi, Māgha ba. 11, Wednesday. Irregular. *Tithi*=1297 A.D., 20th January 20, Sunday, the Śaka year being 1218. But, in Manmatha (Śaka 1217), the *tithi*=1269 A.D., February 1. This is too early a date for Bukka. If the Śaka year is a mistake for 1278, the details correspond with 1357 A.D., February 15.

States that *mahāvaḍḍabyavahāri* Mahadēvaṇṇa,son of Arjubhaṭṭayya,with the king's permission formed the new village-Lakshmīpura. Since the royal channel from the tank of this village had to pass through some other villages like Māvanūru and Allāḷapaṭṭaṇa in Chaṅga-ṇāḍu governed by the prince Bukkaṇṇa-voḍeya, the king Hukkaṇṇa-voḍeya (?) issued orders to the prince to see that the sides of the channel be rivetted with stones. Accordingly, at the instance of the prince, Sōvapparasa, the *pradhāni*, after fitting up the sides with stones, seems to have exchanged lands below that channel for certain other lands. Since the later part of the record is lost further details cannot be made out.

KN 742

Siṃganakuppe

EC., V, Ag. 86; VIII (Rev.), Ag. 163

Stone set up at the village entrance.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1437, Parābhava, Kārttika śu. 1. Irregular. *Tithi* = 1515 A.D., October 8, the cyclic year being Yuva. Parābhava = Śaka 1468 = 1546-47 A.D.,which is too late a date for the king.

Damaged. Registers a grant of the village Siṁgaṇakuppe in Nilakunda-sthaḷa within Basavapaṭṭaṇa-sthaḷa for the service of god Rāmayadēva, probably by the king himself.

KN 743

Uḷḷēnahaḷḷi

EC., V, Ag. 52; VIII (Rev), Ag. 113

Stone set up near the Āñjanēya temple.

Kannada in Nāgarī

Saṃgama; Harihara II

Śaka 1326, Tāraṇa, Jyēshṭha ba. 30, solar eclipse, Thursday. Eclipse = 1405 A.D., January 1, Thursday, the month being Pushya.

Registers a grant of the village Vuḷenahaḷi inclusive of tank therein to god Mallikārjuna, made over to the *mahājanas* of Koḷanalūru *altas* Sarvajña Bhāskarapura, an *agrahāra*, by *mahāsāvantādhipati* Mañchaya-nāyaka of Koḍalūru and all the *gauda-praje* of Koḷanalūra-sthaḷa.

Arasikere Taluk

KN 744

Arasikere

MAR., 1928, No. 4

Stone set up in front of Maḷe Mallēśvara temple.

Kannada

Saṃgama; Bukka (I)

Śaka 1291, Kīlaka, Chaitra śu. 1. . . . =1368 A.D., March 20, Monday. The Śaka year was current.

Registers a gift of lands in Aguḷiya-bayalu for services to god Vūraḍiya Mallikārjuna by the *mahājanas* and the 1000 *okkalu* of Piriya-paṭṭada-mahāgrahāra named Udbhava-sarvajña Vīra Vijaya Ballāḷapura *alias* Arasiyakere who had the temple for the god newly constructed. It also registers a garden cultivated by Vīraya, and probably land to the stone masons (*kalkuṭiga*). The gift was made under orders from *mahāpradhāna* Basavaya-daṇṇāyaka when *nāyaka* Ācharesa, son of Sāupeya Viṭha was administering. Narasiṃhadēva (son of) *sēnabōva* Jaṃnaya wrote the record.

KN 745

MAR., 1928, No. 7

Stone on the bank of a canal near the road to Kātavāḍi.

Kannada

. . . .

Vikṛiti . . . . śu. 13, Friday, probably 1350-51 A.D. The details are insufficient for verification.

Registers a gift of 5 *salages* of dry land to god Mallikārjuna by Tammayya. Mallayya and the *mahājanas* under orders from *mahāpradhāna* Basava-daṇāyaka.

KN 746

Chikka Gaṃḍasi

EC., V, Ak. 167 and 168

On a boulder on the sluice of the tank.

Kannada in Nāgarī

Tuḷuva; Achyutarāya

Śaka 1457, Manmatha, Chaitra śu. 15=1535 A.D., March 19, Friday

Records the grant of the village Chikka Gaṃḍase in Honnavaḷi-sīme, belonging to his chieftaincy, inclusive of the hamlet Voḍagarahaḷi and exclusive of Hirīyūru and the hamlets Gollahaḷḷi, Bommēnahaḷḷi, Hāsēnahaḷḷi and Voḍeyanahaḷḷi of Chikka Gaṇḍese, to a number of Brāhmaṇas, by Rāmappa, son of Timmarasa of Parāśara-gōtra, Āpastaṃbha-sūtra and Yajuś-śākhā. The second record Ak, 168 on the same boulder states that Gauraṇṇa, son of Saṃgayya, one of the *vṛitti*-holders, belonging to Kauṇḍiuya-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā had this record detailing the boundary, set up.

KN 747

Gaṃḍasi

EC., V, Ak. 159

Stone in the Āñjanēya temple.

Kannada

Saṃgama ; Harihara II

Śaka 1265, Svabhānu, Kārttika śu. 1, Thursday. Irregular. The *tithi* occurred on Monday, October 20, of 1343 A. D.

States that Bhāyaṇṇa, son of Padmanābha of Sōma-vaṃśa, a subordinate of the king had a village formed in Hiriya Gaṃḍasiya-sthaḷa named Maṅgāpura after her mother, excavated a tank named Maṅga-samudra, renovated the *agrahāra* Hiriya Gaṃḍasi and got consecrated the image of god Hanumanta.

KN 748

Hāranahaḷḷi

EC., V Ak. 126

A set of 3 copper-plates in the possession of *purōhita* Narasiṃha-bhaṭṭa.

Sanskrit in Nāgarī

Tuḷuva; Achyutarāya

Saka 1456, Jaya, Phālguṇa ba. 10, Saumya=1535 A.D., February 27, Saturday

Begins with the usual genealogical account of the king and the eulogy of his brother Kṛishṇarāya and himself and registers a gift of the village Chikka Gaṃḍasi in Honnavaḷi-sīme, along with its five hamlets Śiśīpaḷi, Bommēnahaḷi, Gōrepaḷi, Chauṇḍēnapali and Vaḍagarepali dividing it into several *vṛittis* made over to a number of Brāhmaṇas of various *gōtras* and *sūtras*. Sabhāpati composed the record which was engraved by Vīraṇāchārya, son of Mallaṇa

KN 749

Bellaṃgere

EC., V, Ak. 115

On the stone set up to the south of the Lakshmīnārāyaṇa temple.

Kannada (I)

Saṃgama; Bukka (I)

Saka 1288, Parābhava, Phālguṇa śu. 1, Sunday=1367 A.D., January 31

This registers the income from taxes on loads (*hēr̤u*) of betelnuts, betel-leaves and oranges at the rate of 9 *tārās* for each load (*ter̤u*);for the maintenance of a servant, buffaloes, castar oil (?) and implement for the (upkeep of the)tank, made by the *mahājanas* of the *agrahāra* Hariharapura *alias* Kellaṃger̤e.

KN 750

Siṃganahaḷḷi

EC., XV. Ak. 245

Stone set up to the right of entrance in the enclosure of Kaṇive Rāmēśvara temple.

Kannada

[Āravīḍu]; *Mahāmaṇḍalēśvara* Rāmarāja-mahā-arasu

Śaka 1477, Rākshasa, Jyēshṭha śu. 10, Thursday = 1555 A.D., May 30.

Refers to the rule of Rāmarāja (Rāma-nṛipāla) who is said to have defeated the Sultans, and imprisoned all the kings of Kēraḷa-vaṭṭi, and records the construction of the temple of Kaṇuveya Rāmēśvara by Hoḷeyagoṇḍa-gauḍa of Koḷugunda, for the merit of his parents Chigaṇa-goṇḍa add Aji-akka. Hiriyaṇa-goṇḍa and his wife Baṃmaji were the grand parents of the donor belonging to the family of *gauḍas* of Koḷugunda. It also registers a gift to the god, of lands below the Hiriyakeṟe tank of Koḷugunda, and also lands at Beḷuvaḷḷi and Mosaḷe by the same donor.

KN 751

Timmanahaḷḷi

EC., XV, Ak. 238

Stone in the pasture–ground between the banyan and *tuggalu* trees.

Kannada

Saṃgama; Dēvarāya II

Śaka 1352, Saumya, Śrāvaṇa ba. 5, Thursday=1429 A.D., July 20, Wednesday

Registers a grant of land for maintaining the tank (*hiriyakaṭe*) in Nēṟilige by carrying away the silt, strengthening the bund etc., probably by Virupaṇa under the orders of Jayapanāyaka, described as the son (*tiruvakkaḷan* ?) of the king.

KN 752

EC., XV, Ak. 239

On a stone in a field of the *paṭel* outside the village.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1316, Virōdhikṛit, Māgha śu. 10, Thursday. Irregular. The *tithi* in the cyclic year = 1432 A.D., January 12, Saturday, the Śaka year being 1353.

Registers a gift of land for maintaining the tank, Hiriyakeṟe of Nēṟilige (by removing silt strengthening the bund etc.,) by *mūṟurāya* Basavaśaṃkara–seṭṭi, described as the son of the king (?).

Beluru Taluk

KN 753

Bastihaḷḷi.

EC., V, Bl. 128; IX (Rev.), Bl. 128

Stone in the courtyard of Pārśvanātha bastī

Kannada

. . . . .

Śaka 1560, Īśvara, Phālguṇa śu. 5, Thursday = 1638 A.D., February 8, Thursday, f.d.t. .11

While Veṅkaṭādri-nāyaka, the chief of Bēlūru, bearing epithets like *Maṇināgapuravarādhīśvara Sindhugovinda*, etc., was ruling Bēlūru-rājya, a dispute arose between the Vīraśaivas and the Jainas, when Huchchappadēva marked the pillars of the *basadi* of Vijaya Pāśvanātha-svāmi of Haḷēbiḍu with the Vīraśaiva religious symbol and Vijayappa erased the same *liṅgamudre*. Several leaders of both religious groups like the *mahāmahattu* Basavappadēva of Haḷēbīḍu and Paṭṭadadēva of Pushpagiri on the one hand and the Jaina-śeṭṭis of Bēlūru-rājya like Padmaṇṇa-seṭṭi, son of Dēvappa-seṭṭi of Hāsana, on the other, met together and the *mahāmahattu* decided to allow the worship etc. in the *basadi* as it was being done from the beginning and that they would not object to it in any way. Kṛishṇappayya, son of Kāḷappayya-mantri, the minister of Veṅkaṭādri-nāyaka was responsible for this amicable settlement of dispute.

KN 754

Bēlūru

EC., V, Bl. 52; ARSIE., 1901-02, No. 58; EC., IX (Rev.), Bl. 3.

On the Prauḍharāya pillar in the *sukhanāsi* of Chennakēśava temple.

Kannada

Saṃgama; Harihararāya II

Śaka 1304, Durmati, Dvitīya Vaiśākha śu. 15, Sōmavāra = 1381 A. D., April 8, Monday, f.d.t. .47, the month being Adhika Vaiśākha and the Śaka year current.

Mahāpradhāna Kampaṇṇa set up four pillars with capitals for the repair of the roof-stones in the *sukanāsike* of the (temple of) god Channakēśava by the order of the king.

KN 755

EC., V, Bl. 75; (Rev.), Bl. 171; ARIE. 1973-74 No. A.

On a set of four copper-plates in the same temple.

Sanskrit and Kannada in Nāgarī

Saṃgama; Harihara II

Śaka 1304, Dundubhi, Kārttika ba. 10 (*daśami*) Sunday (Ādivāra)=1382 A. D., November 1, Saturday.

Records the conferment of *prithvī-śaṭṭitana* (the mayorality) since he was the master to lay down rules of conduct and judgement, and a grant of *svāmya* to Muddeya-daṇṇāyaka. The *nakara parivāra*, *mummaridaṇḍa*, all the receivers of dues (*sakalasvāmyavantaru*), 300 Billa dependants (? *kālgāhina billan-mūlūrpibbaru*) including *holiyajaṃguli* of several places like Vijayanagara, Hastināvati, Dōrasamudra, Gutti, Penugoṇḍa, Ādavāni, Udayagiri Chandragiri, Muḷuvāyi, Kañchi, Paḍevīḍu, Chaduraṃgapaṭṭaṇa, Bārakūru, Honnāvara, Chandhāvura, Āraga, Chandragutti, Huligeṟe, Aṇṇigeṟe, Niḍugallu, Chi (Be?)matanakallu, Taṟiyakaḷḷu, Āneviddasaṟi, Kalleya, Telakalaṃbi and Siṃgapaṭṭaṇa, having assembled together and seated in *vajrāsana* in the presence of god Virūpāksha, agreed among themselves to pay several dues to Muddapa. The record enumerates in detail the dues : from the leased villages 1 *bēḷe* per *gadyāṇa* of income in gold (*suvarṇādāya*), 2 *bēḷes* per *khaṇḍuga* of grains, 2 *paṇas* per 100 *gadyāṇas* upon the cost of *navaratna* (precious stones); likewise stipulated sums upon scents etc. (*sugandha*, *kastūri*, *pachchaklapura* etc.), clothes, grains, oils, fruits and vegetables, animals etc, with which the above mentioned bodies dealt.

There are 4 lines of writing on the outer face of the first plate, in Kannada, stating that this record kept in the temple of Kēśava is a charter of grant of *svāmya* to the donee by the *halaru* of *Sāhumūle*.

KN 756

EC., V, Bl. 63 ; IX (Rev.), Bl. 12

Around the gold-plated pinnacle, (*kaḷaśa*) of the *vimāna* of the same temple.

Sanskrit in Nāgarī

Saṃgama ; Harihara II

Śaka 1309, also expressed by the chronogram *nidhi-gaganagṇa-kshmā*, Prabhava, Ādi-māsa (Chaitra)-pūrṇima=1387 A.D., April 4, Thursday.

States that while Muddapa-mantri was administering, Malagarasa of Kāśmīra-vaṃśa had the broken pinnacle (*kaḷasa*) on the tower of Kēśava restored and covered with gold.

KN 757

EC., V, Bl. 61; IX (Rev.), Bl. 20

On a bronze lamp stand in the same temple.

Kannada

Saṃgama; Harihara (II)

Yuva, Mārgaśira ba. 10, Tuesday=1395 A.D., December 7, the Śaka year being 1317.

Records the erection of the bronze lamp-stand by Guṇḍapa-daṇṇāyaka, the household minister of the king. The lamp-stand was the work of Kāḷōja and Anakōja, sons of Mārāḷa Nindōja, the brazier (*kaṃchagāṟa*) of Paṭaṇa.

KN 758

EC., V, Bl. 62; IX (Rev.), Bl. 21

On a bronze lamp-stand in the treasury of the same temple.

Kannada

Saṃgama; Harihara II

Yuva Mārgaśira ba. 10, Maṃ(gaḷavāra)=1395 A.D., December 7, the Śaka year being 1317.

Incomplete. Seems to be identical with KN 757 above, referring to the same date and king. But it stops with a reference to the household minister, probably *mahāpradhāna* Guṇḍapa-daṇṇāyaka.

KN 759

EC., V, Bl. 3; ARSIE., 1901-02, Nos. 53-55. EC., IX (Rev.), Bl. 144

On three stones to the south of the *pushkariṇi* in the enclosure of the temple.

Sanskrit and Kannada in Kannada

Saṃgama; Harihara II ruling from Vijayanagara

Śaka *pañcha-daśa* [?], Īśvara, Śrāvaṇa śu. 3, Sunday=The *tithi* occurred on Sunday, 1397 A.D., July 27, the Śaka year being 1319. *Pañcha-daśa*, standing for the Śaka numerals cannot be explained.

Gives a genealogical account of the king who was the son of Bukka and grandson of Saṃgama and was ruling from Vijayanagara described as a new capital (*abhinava-mahārāja-dhāni*) in Paṃpā. Then it eulogises his minister Vijaya Guṇḍanātha. This general, at the instance of the king, got newly built the doorway and the seven-storeyed tower (*gōpura*) the original of which had been burnt by Gaṃga-śālār of Kaluburage and reinstitued several services and renewed grants to god Chennakēśava of Vēlāpuri, as it had been in vogue earlier in the period of Hoysaḷa Vishṇuvardhana Biṭṭidēva.

KN 760

MAR., 1941, No. 10; EC., IX (Rev.), Bl. 165

Stone in the field of Varadarājaiyangar near the Yagachi river.

Kannada

Saṃgama; Harihara (II ?)

Bahudhānya, Bhādrapada śu. 10, [Va]. Probably=1398 A.D., August 20, Tuesday taking *Va* as an abbreviation for Vaḍḍavāra.

Records a gift of *kaḍahus* of portions of wet land of *mālegāṛa*(garland maker)Chauḍappan and Basappa and one *kaḍahu* in *bhaṇagila-bayalu* to god Śrī-Rāma and for feeding ascetics in the *maṭha* of Surēndratīrtha-śrīpāda of Bēlūru by Nāgarasa of Bēlūru under orders from Guṇḍappa-daṇṇāyaka-voḍeya who had himself received orders to the effect by the king. It states that this gift was in lieu of an original gift by Vīra Bukkarāya according to which 4 *varahas* and 8 *haṇas* were to be spent by the palace to god Rāma and for the *yatibhikshe* of the *maṭha* of Surēndrātīrtha-śrīpāda of Bēlūru by Vīra Bukkarāya through Teppada Nāgaṇṇa-voḍeya. Nāraṇadēva, the *ūra-sēnabōva*, wrote the record. The signatory is Nāgarasa.,

KN 761

EC., V, Bl. 56; IX (Rev.), Bl. 10

On the second pillar in the right row in the south door of the Chennakēśava temple,

Kannada

Saṃgama; Pratāpa Bukkarāya (II)

Śaka 1328, Pārthiva, Kārttika śu. 13, Wednesday=1405 A.D., November 4, the Śaka year being current.

Records the gift of a white conch (*ḍavaḷa-śaṃkha*) ornamented with gold, to god Chennakēśava of Vēlāpura by Mallarasa, Heggappa, the household minister (*maneya pradhāna*) of the king, belonging to Ātrēya-gōtra and Ṛik-śākhā, and of Rōhini-nakshatra and Vṛishabha-rāśi and son of Viṭhāyi and Heggappa

KN 762

EC., V, Bl. 14; IX (Rev.), Bl. 90

On the stone lamp-pillar (*dīpastaṃbha*) in the middle of the same temple.

Kannada

Saṃgama; Pratāpa-Dēvarāya I

Śaka 1337, (current) Jaya, Śrâvaṇa ba. 10, Friday=1414 A.D., August 10

Records the erection of *dīpti-stambha* for the *kṛittikā* festival of lights (*dīpōtsava)* and a swing *(uyyāle)*for the *ḍōlāmahōtsava* of god Chennakēśava, by *mahōpradhāna* Baicha-daṇṇāyaka. It seems to refer to the ancestry of the donor and states that Harihara II installed Baicha-daṇḍēśa, probably his grandfather, in the office of general and later on, Bukka, Harihara's son took the present donor into service. The meaning of the extant portion is not clear.

KN 763

EC., V, No. 79; IX (Rev.), Bl. 172

On the copper-plates in the possession of Nirañjanayya.

Sanskrit in Nāgari

Tuḷuva; Kṛishṇarāya

Śaka 1434, Āṅgirasa, Āśvayuja-purṇima, Rēvati, Induvāra (Monday), lunar eclipse = 1512 A.D., September 25, Saturday.

Records the *sarvamānya* grant of the villages Kupme(?), Mañchanahaḷḷi, Chikka Jaṭṭigahaḷḷi, Veṅkaṭanātha-Kāḍamkāpura all of which together came to be named Chinnādēvipura and Hirya Jaṭṭigahaḷḷi situated in Vellūra-sime of Hoysaṇa-dēśa as *ēkabhōgya* to Śrīnivāsādhvari, son of Tirumala-dīkshita of Kauśika-gōtra and Drāhyāyaṇa-sūtra who was the peformer of *Atirātra* sacrifice, well versed in Vedas, Śāstras, Kāvyas, Purāṇas, etc. He retaining for himself 10 *vṛittis* in Chinnādēvipura, presented the remaining *vṛittis* to several Brāhmaṇas (named). Mallaṇāchārya, son of Vīraṇāchārya, engraver of this charter enjoys one *vṛitti*.

KN 764

MAR., 1937; No. 22; EC., IX (Rev.), Bl. 93

On a slab in the western face of the platform round the flag staff(*garuḍagambа*)in the temple.

Sanskrit and Kannada in Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1436, Bhāva, Śarad-ṛitu, śu. 10 = 1514 A.D., September 28 or October 28. The name of the month is not specified. It may be either Āśvayuja or Kārttika.

The Sanskri portion in the beginning records the setting up of a *garuḍastambha* in front of the temple of god Kēśava in Vēlāpuri, situated in Hoyisaḷa-dēśa, by Jakka-nṛipa, son of Timma, described as a subordinate of the king. The pillar (with the image of Garuḍa) is stated to be of gold; probably it was covered with gold plate. Could Timma be the same as Sāḷuva Timmarasa the famous minister ? The Kannada portion stops after citing the Śaka year 1436.

KN 765

EC., XV Bl. 57; IX (Rev.), Bl. 11

On the first pillar in the left row at the south door.

Kannada

Tuḷuva; [Kṛishṇadēvarāya]

Śaka 1443, Viśu, Māgha, śu. 15, Sthiravāra=1522 A. D., January 11, Saturday, f. d.t. .29

Records a gift to god Channakēśava of Vēlāpuri, for the merit of the king, of money income and paddy from three villages-Gaṅgāvara, Mallavaḷi and Kūsāvara-situated in Hāvaṇige-nāḍu of Gōṇibīḍu-sīme, by Siṅgappa-nāyaka, son of Maṃchchappa-nāyaka who is described as the 'son' of king Kṛishṇadēvarāya. The last portion, added lateron, states that the four individuals-Akaṇa-hebāruva, Cheṃnappa-hebāruva, Lakmīpati-ayya and Chemnappārādhya-would share equally the money and paddy from two villages Gaṅgāvara and Mallavaḷi.

KN 766

ARSIE., 1901-02, No. 74; EC., V, Bl. 78; IX (Rev.), Bl. 159

On a stone near the ruined *Teppōtsava-maṇṭapa* in the garden of the temple behind the Vishṇu-samudra tank.

Kannada

Tuḷuva; Kṛishṇadēvarāya ruling from Paṃpe

Śaka 1446, Tāraṇa, Śrāvaṇa śu. 5=1524 A. D., July 10

Records the grant of the villages Nārāyaṇapura and Halumiri in Dēvaṇige-nāḍu, belonging to Vastāre-sīme, including incomes like *suvarṇādāya* and *bhattādāya* and all the income from *taḷavārike* of Bēlūru and the areas belonging to god(*dēvara simega taḷa*-varike)for food offerings to god Channakēśava, feeding of 40 Brāhmaṇas in the *chhatra* etc., by Basavappa-nāyaka, son of Jakkaṇa-nāyaka, a servant (*ūḷiga*) of the king, for the merit of his parenrs Jakkaṇa and Tipamma and also of Kṛishṇappa-nāyaka. The Vastāre-sīme had been bestwed upon the donor by the king for his chieftaincy. It also records excavation of a pond (*teppakōḷa*) and the construction of the *vasanta-maṇṭapa* for festivals to be performed in Phālguṇa ba. 10 by the same person.

KN 767

EC., V, Bl. 4; IX (Rev.), Bl. 37

Stone set up to the south of the *bali-maṇṭapa* in the temple.

Kannada

Tuḷuva; Sadāśiva ruling from Hampe Hastināvati

Śaka 1470, Kīlaka, Āshāḍha ba. 11, Monday=1548 A.D., July 1, Sunday

Records the grant of the village Chikagaddubaḷi with its hamlet Goviṃdanahaḷḷi in Hāsana–sīme–sthaḷa for conducting the car festival of god Channakēśava during the *Sivaratri*–festival, by Chikka Siṃgappa–nāyaka, son of Hiriya Siṃgappa–nāyaka, after receiving the same from Kṛishṇappa–nāyaka, son of *haḍapada* Bayyappa–nāyaka.

KN 768

EC., V, Bl. 5; IX (Rev.), Bl. 38

On the second stone, in the same place.

Kannada

Tuḷuva; Sadāsiva

Śaka 1477, Rākshasa, Māgha śu. 5. =1556 A.D., January 17, Friday.

Damaged. Records that when a dispute arose between the *pañchāḷas* and the *samastahalaru* (cultivators ?) of Chennigarāya–sthāna (temple ?) about the rights and privileges granted to the *pañchāḷas* for their caste observances, Vēdanti Rāmarājayyappa, the 88 *śrīvaishṇavas* Banadarasayya, agent of Rāmarājayya Tirumalarājayya and Masanaba–seṭṭi, the agent of Rāmapayya, arrived at some decisions in the presence of Rāmarājayya Tirumalarājayya. Accordingly, the boundary of the locality of the *pañchāḷas* at Bēlūru was demarcated within which they were to build their houses, celebrate ceremonies like marriages as prescribed in their community and enjoy certain privileges (which cannot be clearly made out) during the festivals celebrated at Vidyānagara. The writing to the right of the figure of Añjānēya on the top refers to goddess Kāḷikā.

KN 769

ARSIE., 1921, No. 9; EC., IX (Rev.), Bl. 157

Broken stone lying to the left of the *mahādvāra* main entrance to the same temple, (now kept in *kaisāle–maṇṭapa*)

Kannada

Āraviḍu; Sadāśivarāya

Śaka 1491, Śukla, Śrāvaṇa śu. 11=1569 A.D., July 24, Sunday

It registers a gift of the village Daṇāyakanahaḷḷi in Jēvaṇige-nāḍu of Vastāre-sīme, renamed Pāpatimmāpura, for services in the Kēśava temple at Bēlūru by Veṅkaṭamma, daughterof Pāpatimma-nāyaka, a subordinate (*haḍapada*) of the chief. Titles of Belūr chiefs are give here as also some verses in Sanskrit in praise of god Kēśava. The portion detailing the expenses from the total annual yield is slightly damaged.

KN 770

EC., V, Bl. 1; IX(Rev) Bl. 109

On a stone set up to the southest of the Rāmānujachārya shrine in the temple.

Kannada

Āraviḍu; Śriraṅgarāya I

Śaka 1501, Bahudhānya, Śrāvaṇa ba. 8, Sthiravāra=1578,A.D.,July 6, Saturday, f.d.t. .20. The Śaka year was current.

Records the grant of the village Koḍaganahaḷi *alias* Rāmānujapura in Kesagōda-nāḍu, yielding an income of 31 *varahas* for the daily offerings and celebrating monthly and yearly holy natal-star days (*tiru nakshatra*) of Rāmānujāchārya. The gift was made for the merit of the parents of the donor described as a devotee of god Chennigarāya of Elāpura, (name lost) his own master Malarāja and also Veṅkatādri-nāyaka who had bestowed upon the donor Kesagōḍa-nāḍu as *uṃbaḷi*. Veṅkaṭādri-nāyaka, was the son of Yarra Kṛishṇappa-nāyaka, the Bēlūru chief. The record specifies the amount to be spent on several items. 12 *varahas* were to be given to *sthānika* Channappa, while the gardener and the attendant at the door were also to get fixed sums. The total amount of 30 *varahas* does not tally with the expenditure detailed.

KN 771

EC., V, Bl. 12; IX (Rev.), Bl. 66

Pillar in the *sālumaṇṭapa* south of the *ānebāgilu* in the same temple.

Kannada

Āraviḍu; Śrīraṅga (I)

Śaka 1502, Vikrama, Mārgaśira śu. 15=1580 A.D., November 21, Monday

Records the erection of 15 *aṅkaṇas* (squares) of the swinging (*uyyāle)-maṇṭapa* for celebrating the spring festival (*vasantōtsava*) of god Chenngiarāya by Veṅkaṭādri-nāyaka, son of Era Kṛishṇappa-nāyaka and grandson of Pōta-nāyaka, the *haḍapa*.

KN 772

EC., V, Bl. 22; IX (Rev.), Bl. 146

Stone set up near the peepul tree in the *prākāra* of Chennnakēśava temple.

Kannada

. . . . .

Śaka 1547, Krōdhana, Māgha ba. 5, Monday=1626 A.D., February 6

Mūrttiyappa-nāyaka and Puṭṭaṇṇa-nāyaka, sons of Pedi-nāyaka and Pedamma and the servants (*ūḷigas*) of Veṅkaṭādri-nāyaka, son of Kṛishṇappa-nāyaka, (the Bēlūr chief), had the *kaisāle* (verandah) of 26 squares (*aṅkaṇa*)constructed in the temple of Chennarāyasvāmi of Vēlāpura for the merit of his parents and grandfather Yarama-nāyaka.

KN 773

EC., V, XV, Bl. 80; IX(Rev.), Bl. 173

A set of two copper-plates in the possession of Koṇḍi Nārāyaṇāchārya.

Sanskrit in Nāgarī

Āravīḍu; Śrīraṅgarāya (III)

Śaka 1581, Vikāri, Kārttika-paurṇima, Śukravāra=1659 A.D., October 20. Thursday, f.d.t. .05. There was a lunar eclipse on that day.

Records the *sarvamānya* grant of the village Kaṃdāvāra in Tagaranāḍa,-sime belonging to Vēlāpuri, to two Brāhmaṇas-Raṅga-bhaṭṭa and Giri-bhaṭṭa, sons of Viṭhala and grandsons of Datti-bhaṭṭa of Harita-gōtra and Āpastaṃbha-sūtra, as *dvibhōgya*, each getting half of the village, with all rights and incomes. The gift was made after worshipping god Kēśava of Vēlāpura. The king was the grandson of Rāmarāja Raṅgarāja and son of Gōpālarāja.The grant bearsthe sign-manual *śri Rāma* in Kannada characters, at the end.

KN 774

EC., V, Bl. 81; IX (Rev.), Bl. 174

On a single copper-plate in the possession of Kaṭṭe Dāsāchārya.

Kannada

Āravīḍu; Śrīraṅgarāya III

Śaka 1582, Śārvari, Kārttika śu. 15. *Tithi*=1660 A.D., November 6, Tuesday

Records a royal grant of 10 *khaṇḍugas* of wet land in Baḷḷūru, in Tagare-nāḍu belonging to Bēlūru, to Raghunāthāchārya, son of Ānandāchārya and grandson of Maricheḍi Śrīnivāsa-bhaṭṭa of Haritasa-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā.

KN 775

EC, V, Bl. 82; IX (Rev.), Bl. 175

On another single copper-plate in the possession of the same person.

Kannada

Āraviḍu; Śrīraṅgarāya; (III)

Śaka 1582, Śārvari, Kārttika śu. 5, lunar eclipse. *Tithi*=1660 A.D., November 6, Tuesday. The eclipse occurred on October 8, Monday in the month of Āśvija.

Records the grant of 10 *khaṇḍugas* of dry land below the Uchchanamāni canal in Naulihaḷiḷ belonging to Tagara-nāḍu in Bēlūru to Vēṃkaṭāchārya, son of Rāmā-bhaṭṭa and grandson of Tirumala-bhaṭṭa of Vaśishṭha-gōtra, Āpastaṃbha-śūtra and Yajus-śākhā.

KN 776

EC., XV, Bl. 294; IX, (Rev.), Bl. 176

One set of copper-plates in the possession of an individual.

Sanskrit in Nāgarī

Āraviḍu; Śrīraṅgarāya (III)

Śaka 1582, (expressed in words), Śārvari, Hēmanta, Mahōdaya = 1660 A.D. The season occurred in Mārgaśira-Pushya months.

It registers a gift of 18, 10 and 5 *khāris* of lands situated in three villages, vīz., Keragalūru Niḍugōḍu and Channapuri near Vēlāpuri to a Brāhmaṇa, Veṅkaṭēśa, son of Kanaka and grandson of Timmaṇa, of Ātrēya-gōtra and Āpastaṃbha-gōtra (sūtra ?) who prayed for the same for the purpose of feeding the Brāhmaṇas. The donee was hereditarily in the service of the king who made it with a desire to have progeny (*sva-putrādi-sukha-prēpsuḥ*).

KN 777

EC., XV, Bl. 296; IX(Rev.), Bl. 177

On a single copper-plate in the possession of Sindhuvaḷḷi Gururāyāchārya.

Telugu

Āraviḍu; Sriraṅgarāya (III)

Śaka 1586, Śubhakṛit, Chaitra śu. 15. The cyclic year=Śaka 1584 when the *tithi* occurred on 1662 A.D., March 24, Monday.

Records a grant of the village Sindhuvaḷḷi in Abbaḷige-nāḍu, of Pāḷeṃ-śīma belonging to Bēlūru, as an *agrahāra*, by the king to Kuchchayya, son of Tiruveṅgaḷaya and grandson of Veṅkaṭaya of Śrīvatsa-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā in recognition of his having newly instituted the car festival for god Chennakēśava of Vēlāpuri, for meeting expenses to be incurred upon celebrating the car festival. This may rather mean that the gift was made in recognition of his having got a new chariot for the car festival, since it refers to *brahma-pratishṭha*, obviously of the chariot.

KN 778

EC., XV, Bl. 596; IX (Rev.), Bl, 178

Single copper-plate in the possession of the same person.

Telugu

Āraviḍu; Śrīraṅga (III) ruling from Bēlūru

Śaka 1588, Śōbhakṛit, Kārttika śu. 15. The *tithi*=1663 A.D., November 5. The Śaka year was 1585.

Registers a gift of 20 *puṭlu* of wet and dry lands below the channel at Gōrūru by the king to Allāḍi Veṅkaṭēśayya, son of Kanakappa, and grandson of Timmarasa, of Ātreya-gōtra Āpastaṃbha-sūtra and Yajuś-śākhā, for his having got dug the channel (*kaṭṭu kālava*) for the tank. The record ends with the sign-manual *śri Rāma*.

KN 779

EC., XV, Bl, 237; IX (Rev.), Bl. 180

Single copper-plate with Koṇḍi Narāyaṇāchārya.

Kannada

. . . .

Śaka 1596, Ānanda, Māgha śu. 5, Sthiravāra. The *tithi*=1675 A.D., January 21, Thursday

Registers a gift of the village Gummanahaḷḷi as an *agrahāra* to Puṭaiya, son of Vasantaiya and grandson of Narasaiya of Bādarāyaṇa-gōtra, Āpastaṃbha-sūtra and Yajuś-śākhā by Veṅkaṭādri-nāyaka, the chief of Bēlūru, son of Kṛishṇappa-nāyaka and grandson of Veṅkaṭādri-nāyaka of Kāśyapa-gōtra and Āpastaṃbha-sūtra. The gift village was situated in Lakundada-nāḍa-vaḷita (?) of Bēlūru-sīme which had been granted to the donor's ancestor.

Yara Kṛishṇappa-nāyaka, described as *Maṇināgapuravarādhiśvara* etc., by the then king Kṛishṇarāya. The record contains the sign-manual *śri Veṃkaṭādri*.

KN 780

EC., V, Bl. 68; IX (Rev.), Bl. 66

Stone set up in the right corner outside the elephant gate of Chennakēśava temple.

Kannada

. . . .

. . . . Bhādrapada ba. 30

Fragmentary and damaged. Refers to the rule probably of a Vijayanagara king, and to some construction by *haḍapaḍa* Siṅgaiyya for the merit of his parents. Mentions god Chennakēśavanātha of Vēlāpura and *Vijayadaśami*.

KN 781

Chandāpura

MAR., 1936, No. 24

Slab set up in a garden near the tank.

Kannada

Saṃgama; Bukka (II) ruling from Harihara-paṭṭaṇa in Hoyisaṇa-rājya

Śaka 1282, Vikāri, Pushya śu. 2, Thursday. Irregular. The *tithi* = 1359 A.D., December 22 Sunday. The Śaka year was current.

Registers a gift of the village Cheramanahaḷḷi in Tagare-nāḍu of Hoyisaṇa-nāḍa-vaḷita renamed chandrapura, after the donor's brother chandappa-voḍeya, to god (?) Mallinātha of Bēlūru made over (?) to Kōyaḍe-voḍeya, by Teppada Nāgaṇṇa-voḍeya,who had received Tagare-nāḍu as *uṃbaḷi* from the king. It is stated that the king had camped at Harihara-paṭṭaṇa after achieving victory over his enemies. This is described as a *patra-śāsana* and attested *(voppa)* by Nāgaṇṇa-voḍeya and Vīra Bukkaṇṇa-vodeya.

KN 782

Ghuṭṭahaḷḷi

EC., V, Bl. 148; MAR., 1924, No. 25

Copy of a set of 3 copper-plates in the possession of *jōḍidāi* Chennappayya.
Sanskrit in Nāgarī

Śaka 1308, (*vasu-vyōma-vahni-indu*), Krōdhana, Nabha-paurṇami, Saumyavāsara, lunar eclipse. Irregular. The cyclic year corresponded with Śaka 1307 wheh the *tithi* cited occurred in 1385 A.D., July 22, Saturday.

Records a grant of the village Ghaṭṭadahaḷḷi, *alias* Harihara-mahārājapura in Sige-nāḍu-sīme of Hoysaḷa-dēśa as *sarvamānya* dividing it into several *vṛittis* gifted to a number of Brāhmaṇas (named). It ends with the sign-manual *śrī Virūpāksha*.

KN 783

Gōvinahaḷḷi

EC., XV, Bl. 305

Copy of a set of three (?) copper-plates in the possession of Sītārāma-bhaṭṭa.

Sanskrit in Nāgarī (?)

Saṃgama; Dēvarāya (II)

Śaka 1367(expressed by the chronogram *adri-shaḍ-guṇabhū*), Kṛodhana, Chaitra 9. The fort light is not specified. The *tithi* might have occurred in March-April, 1445 A.D.

Contains a genealogical account of the king, commencing from Saṃgama. States that the king who was suffering from heart disease (*hṛidrōga*), sent Nāganātha (Nāgā-bhaṭṭa), son of Masli-dīkshita of Bhāradvāja-gōtra and Yajuś-śākhā, to Kāśi and other holy places to perform religious ceremonies on behalf of the king and for his welfare according to vedic treatment (*vaidiki chikitsā*), and upon his return granted him the village Gōvahaḷḷī, renamed Dēvarāyapura, as an *agrahāra*, along with its hamlet Bommahaḷḷi.

KN 784

Haḷēbīḍu

ARIE., 1978-79, No. A. 12

Copper-plate in the Archaeological Survey of India Museum. Findspot is not known.

Sanskrit in Nandināgarı

Saṃgama; Harihara (II)

Śaka 1308 (*vasu-vyōma-vahni-indu*), Krōdhana, Nabha (Śrāvaṇa)-paurṇami, Monday. =1385. A.D., July 22, Saturday, the Śaka year being current. There was a lunar eclipse on that day

Gives the genealogical account of the dynasty from Saṃgama and registers a royal grant of lands in Harihara-mahārājapura in Hoysaḷa-rājya after converting it into an *āgrahāra* on the occasion of a lunar eclipse in the presence (*sannidhi*) of Tuṅga, Paṃpa and Virūpāksha.

KN 785

EC., V, Bl. 122; ARIE., 1978-79, A. 13

On the copper-plates in the possession of Shāmaṇṇa.

Telugu

Āravīḍu; Śrīraṅgarāya ruling (III) from Vēlāpuri

Śaka 1581, Śārvari, Vaiśākha śu. 15=1660 A.D., April 15 Sunday, lunar eclipse.

Records a royal grant of wet and dry lands and garden (*maḍikaṭṭu*, *chēnu tōṭa*) within the specified boundaries of Haḷebīḍu-sthaḷa belonging to Bēlūru-sīme to *bokkasam* Kuchchayya, son of Tiruvēṅgaḷappa and grandson of Veṅkaṭayya of Śrīvatsa-gōtra, Āśvalāyana-sūtra, and Ṛik-śākhā. The record ends with the sign-mamal *śrī-Rāma*.
This appears to be the same as the one noticed in ARIE., 1978-79.The name of the donee is given herein as Kuppayya

KN 786

Hebbāḷa

EC., V, Bl. 135

On a stone near the village entrance.

Kannnada

Saṃgama; Virūpāksha

Śaka 1388, Vyaya, Kārttika śu. 1=1466 A, D., October 10, Friday.

Records a royal grant of the village Hebbāḷa for several services like burning a perpetual lamp supply of a garland *Vaijayavnti-daṇḍe* etc. for god Channakēśava of Bēlūru.

KN 787

Ibbīḍu

EC., V, No. 223

On a stone in the lane, near the village entrance.

Kannada

Tuḷuva ; Achyutarāya

Śaka 1457, Manmatha, Āshāḍha [śu. ?] 5, Ādityavāra=1535 **A. D.**, **June** 6, taking the *tithi* to be [śu.] 5.

Records the grant of the village Ibīḍu, in Hāsana–sīme, with its hamlets Khaṃḍēnahaḷḷi and Rāmisōmēnahaḷḷi, for feeding 80 Brāhmaṇas daily as also on the *ēkadasi dvādysi days* in Āshāḍha in a *satra* as a service to god Channakēśava. The grant was made for the merit of Tirumalarāja-voḍeya, by Raghupatirāja-mahā-arasu son-in-law of *mahamaṇḍalēśvara* Tirumalaraya-mahā-arasu The Hasana-sīme, in which the gift land situated, belonged to the permanent chieftancy (*amara–nāyakatana* of) of the donor.

KN 788

Kabbigarahaḷḷi

EC., V, **Bl.** 145

On a stone near the Āladamaradamma temple.

Kannada

[Āravīdu; Veṅkaṭa (I)]

Śaka 1529, Plavaṃga, Kārttika ba. 7=1607 A.D., October 31, Saturday, f.d.t. .07

This damaged record registers the grant of a village Kaburdehaḷi of Koṇḍaliya–sthaḷa to god Narasiṃha, for the merit of Kṛishṇa–nāyaka (?)

KN 789

Kallahaḷḷi

MAR., 1943, No. 20

Stone set up in the old village.

Kannada

[Tuḷuva; Kṛishṇarāya]

Virōdhi, Bhādrapada śu. 5. Probably=1529 **A.D.**, **August** 9.

Registers a gift of the village Kallahaḷi situated near (*ottina*) Taṭṭeyahaḷi in Dēviyahaḷiya–sīme as a *pura* by Chennapaṇṇa. to Liṅgaṇṇoḍeya of Nirāsiya–maṭha of Pushpagiri for the merit of Kṛishṇarāya, the Vijayanagara king.

KN 790

Mūḷēnahaḷḷi

MAR., 1926. No. 24

Stone set up at the village entrance.

Kannada

[Tuḷuva; Sadāśiva]

Śaka 1483, Dundubhi, Bhādrapada ba. 13 = 1561 A.D., September 7

Registers a *kalavu* (*kaulu*-contract ?) according to which the *hebāruva* of *Mudreya* Goraūru the *gauḍas* like Vīrappa-gauḍa of Mādihaḷḷi and others (named) who were *prabhus* of Mādi-haḷi-sīme, converted the village Muḷēnahaḷi in Mūḍihaḷi-sthaḷa granted for offerings to god Channigarāya into a *pēṭe* renamed Chennigarāyapēṭe and gave it to Chennapa-seṭṭi with exclusive ownership and free from imposts like customs taxes on looms *sīddhava* on houses etc. on the condition that he would pay 30 *varahas* as *kaḍu-guttige* to god Chennigarāya Lakshmīpati wrote the record. The record is described as *pēṭeya-śāsana*.

KN 791

Niḍagōḍu

EC., V, Bl. 212

On the stone at the village entrance.

Kannada

Araviḍu; Śrīraṅgarāya (I) ruling from Penugoṇḍa

Śaka 1505, Svabhānu, Pushya ba. 13, Saṃkrānti. The *tithi*=1583 A.D., December 31. Tuesday Makara-saṃkrānti occurred on December 29.

Damaged. Records some grant to Siṅgaḷāchārya, son of Kṛishṇayāchārya, grandson of Tirumale Tirumalāchārya of Kauśika-gōtra, Āpastambha-sūtra, and Yajuś-śākha by Veṅkaṭādri-nāyaka.

KN 792

Pushpagiri Hill

EC., XV, Bl. 366

On a pillar to the northeast in the *mantapa* near the steps to the north of the hill.

Kannada

[Saṃgama; Vīra Harihara]

. . . .

Registers a gift of 12 *koḷagas* of lands below the tank at Paṇḍitanahaḷḷi and the Jājigeṟe tank to god Nakharēśvara (and ?) Vīrabhadra of Voruṃgal (?) by **Pullakhaṃḍa Sidarāja,** son-in-law (?) of the king,

KN 793

EC., V. Bl. 191

Stone set up in the inner *prākāra* of the Mallikārjuna temple.

. . . .

[Saṃgama; **Harihara**]

. . . .

Damaged seems to pray for the victory of some person. Mentions *Makkaraḍi vīra*. **Purpont** is not clear.

KN 794

EC., V, 183;

On a stone, right side of the *mukhamantpa* in the Mallikārjuna temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1470, Kīlaka, Kārttika śu. 14, Sōmavāra=1548 A. D., October 15, Monday, f. d. t. .32

Records that Bācharasa and another (..jumayya) granted 100 *varahas* originally granted to god Mallikārjuna of Pushpagiri by earlier kings for the services of the god. The gifted *jōḍi* village (?) in Jāvugalla-sīma was grandted Bhaṃḍiya Chalavaṇa-nāyaka for his chieftaincy after commanding Basava-nāyaka to renovate the same under order from Bācharasa, while it was in ruins.

KN 795

EC., V, XV, Bl. 184

On a stone set up to the right of the main entrance of the same temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1482; Siddhārthi, Chaitra śu. 15, Thursday lunar eclipse = 1559 A. D., March 23. The Śaka year was current.

Seems to state that at the time of annual accounting *(jamāgaḷigeya lekha)*, the king issued an order to Rāmappayya to get the lands in Haḷebīḍu cultivated by the cultivators *(vakkalu)* of the temple of Pushpagiri in Jāvagala-sīme granted for the worship of and offerings to god Mallikārjuna.

KN 796

Rannagaṭṭa

MAR., 1926, No. 8

Stone set up in front of Tirumaladēva temple.

Kannada

Āravīḍu; Śrirangarāya (III)

Śaka 1582, Śārvari, Pushya ba. 10 = 1661 A. D., January 15

Registers a gift of the village Raṇagaṭṭa by the king to Kṛishṇānanda-svāmi (the pontiff of the *maṭha* ?) at Muḷuvāgilu.

KN 797

Śaṃbhuganahaḷḷi

MAR., 1927, No. 10

Stone set up at the old entrance of the village.

Kannada

Āravīḍu, Śrīraṅgarāya (III)

Śaka 1581, Vikāri, Kārttika śu.. 15=1659 A.D., October 20, Thursday. There occurred a, lunar eclipse on that day.

Registers a royal gift of the village Saṃbuganahalli in Naḷigeyahaḷḷi-sīme of Tagare-nāḍu for the service of god Rāmachandra (of the Vyāsarāya *maṭha*), made over to Raghunātha-tīrtha-śrīpāda, disciple of Lakhmīnārāyaṇa-tīrtha-śrīpāda, the pontiff of Vyāsarāya-maṭha. The king, son of Gōpālarāja and grandson of Rāmarāja of Āravīḍu, is said to be ruling over Navila-nāḍa-rājya. The latter part of the record is damaged and lost.

KN 798

Simgāpura

EC., V, Bl. 197

On a set of 3 copper-plates in the possession of Subrahmaṇya Śāstry.

Sanskrit in Nāgari

Tuḷuva; Achyutarāya

Śaka 1461, Viḷambi, Pausha-amāvasy, Bhānuvāra. = 1539 A.D., January 19, Sunday. f. d. t. .17, the śaka year being current

Records the grant by the king of the villages Abbidore, Ajjūru *alias* Māṃguppa, Bēra-samudra and Achyutēndrapuram in Tinīgada-sthaḷa of Kittari-nāḍu in Gōṇībīḍu-rājya to a number of Brahmaṇas dividiug it into 35 *vṛittis*, The record, composed by Sabhāpati, by the order of the king, was engraved by Viraṇāchārya, son of Mallaṇa. The portion enumerating the boundaries in Kannada.

KN 799

EC., V, Bl. 196

On a set of 2 copper-plates in the possession of Sūryanārāyaṇāvadhāni

Telugu

Āravīḍu; Śrīraṅgarāya (III) ruling from Ghanagiri.

Śaka 1582, Vikāri, Jyēshṭha śu.151 =659A.D., May 26, Thursday, the Śaka year being current.

Records a royal grant of the village Kāchihaḷi in Badarā-nāḍu, belonging to Bēlūru, to Ekṃābaras-ōmāyāji, son of Rāghava-sōmayāji and grandson of Ēkāṃabara-sōmayāji, of Haritasagōtra, Āpastaṃbha-sūtra and Yajuś-śākhā. The gift was made in the presence of god Chennakēśava of Vēlāpuri on the bank of Vishṇu-samdra. The language and orthography are faulty.

KN 800

Sūrāpura

MAR., 1934, No. 3

Stone set up to the east of the village.

Telugu

Āravīḍu; [Śriraṅgarāya III ?]

. . . . .

Seems to state that the king (and ?) Kṛishṇappa-nāyaka, the chief of Bēlūru granted, Lakshmīpura to the *maṭha* of Muḷbāgal (?)

KN 801

Utpattihaḷḷi

EC., IX (Rev.) ,Bl. 182

Stone in the Śaṃkhachakra temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1446, Tēraṇa, Śrāvaṅa śu. 5=1524 A. D., July 5, Tuesday.

Records a agent of two villages. Narayaṇapura and Halmīḍi, as also income from the *taḷavāṟike* of Bēllūru and *dēvara–sīme* for conducting a raft festival of god Chanakēśava of Tēlāpura in the tank and the *vasania–manṭapa* built for that purpose, by Basavappa-nāyaka, the servant *(uḷiga)* of the king. The gift was made for the merit of his parents as also of the king. The gift villages were situated in Dēvaṇige-nāḍu of Vastāre-sīme which the disnor had received from the king for his chieftaincy. The income was also to be used for offerings to the deity as also for feeding Brāhmaṇas in the choultry. The festival was to be conducted on the 10 day of the dark half of phālaguṇa (1524 A. D., July 5, Tuesday,

KN 802

Vaḍḍarahaḷḷi

MAR., 1943, No. 21

On a stone set up in the Bairēdēva shrine.

Kannada

Tuḷuva; Achyutarāya

Śaka 1454, Nandana, Phālguṇa ba. 7, Monday=1533 A.D., March 17

Ellappa-nāyaka, son of Saṭeyapa-nāyaka; the servant *(ūḷiga)* of the king granted a village (name not given) as *pura* for the *ēkāntda-avasara* of god Mallikārjuna of Pushagiri, for the merit of his parents.

Channarayapattana Taluk

KN 803

Ānekere

EC., V, CP. 175

On the right wall of the Janārdhana temple.

Kannada

Saṃgama ; Harihara (II)

Pramāthi, Kārttika śu. 1. Probably=1399 A.D., September 30, Tuesday, the month being intercalary. The Śaka year is 1321,

Registers on gift of Il *varahas* and 12 *haṇas* from the tax collected from oil-mills (*teligarā gaṇvdeṟeva suṃka*) as had been granted previously, with effect from the date cited, for a perpetual lamp (*nandādipti*) in the temple of god Chennakēśava of Āneganakeṟe by Rāyi-sṭṭi, the customs officer (*ubhavamārgada suṃkada*) under orders from Lakhaṇṇa-voḍeya The gift was for the prosperity of the rule of Harihara II.

KN 804

Aṅkēnahaḷḷi

EC., V. Cp. 193

Stone near the Aṅjanēya temple.

Kannada

Tuḷuva; Achutarāya

Śaka 1569, Durmukhi, Phālguṇa śu. 11=537 A.D., February 10, Saturday, the Śaka year being current.

Registers the grant of the village Aṁkanāhaḷḷi, as *uṃabḷi* to the *gauḍas* of Saüḷagaulla-sthaḷ^{a} by Kereya Timmarasayya and Timme-nāyaka, son of (?) Parusa-nāyaka, The stone was see up (by ?) Lakkaṇa-gāvuṇḍa, (son of) Kariya-gāvuṇḍa.

KN 805

Channarāyapaṭṭaṇa

EC., V, CP. 153

On the left wall of the main entrance to Kēśava temple.

Kannada

Saṃgama; Virūpāksha ruling from Hastināvati

Śaka 1400, Viḷaṃbi; Mārgaśirsha śu. 10. Friday=1478 A.D, December 4, Friday f.d.t. .14.

It records that with the permission of *māhāsāmantadhipati* Sōvaṇṇa-voḍeya, his *maneya taḷavāra* Bommeya-nāyaka, son of Maleya-nāyaka had the tower constructed upon the temple of Prasanna Kēśava of Koḷatūru *alias* Amṛitanāthapura-agrahāra belonging to the chieftaincy (*amara-daṇāyakatana*) of his master and as a service for the village, made a grant of wet and dry lands to Brāhmaṇas, after purchase from several individuals paying the then current value. Chauḍōja, son of Chauḍōja engraved the record.

KN 806

EC., V, Cp. 167

On a set of 3 copper-plates in the possession of Kṛishṇa-śāstri.

Sanskrit in Nāgari

Tuḷuva; Kṛishṇarāya

Śaka 1441, Pramāthi., Mārgaśirsha, *Gō-dvādaśi*=1519 A. D., December 3, Saturday.

Records the grant of the village Saṇaba surnamed Timmāsamudra as *sarvamānya*, to Basavā dīkshita, son of Raṅgu-yajva, of Jāmadagñya-vatsiya-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā, the pontiff (*guru*) of both the king as also of Īśvara and Narasa. The donee divided the gift village into 27 *vṛittis* and keeping 8 for himself, endowed the remaining to several Brāhmaṇas and village deities, besides two *vṛittis* for gods Hari and Hara. The donee is said to have officiated in the sacrifices like *Vājipēya* performed by Vīra Narasiṃha and later on by Kṛishṇarāya himself, and to have been proficient in Grammar and other sciences. The record, composed by Sabhāpati was engraved by Vīraṇāchārya. It contains the signmanual *śri Virūpāksha* at the end.

KN 807

Gollara Hosahaḷḷi

EC., V, Cp. 187

On a stone in front of the Arkēśvara temple.

Kannada

Tuḷuva ; Achyutarāya

Śaka 1452, Vikṛiti, Āśvija ba. 7, Thursday.=1530 A. D., October 13

Records the grant of the village Dēvarahaḷḷi in Kuṟavaṅka-sthaḷa of Sātigrāma-sīme with all its incomes, as *puravarga*, to god Arkanātha for the services of the same god Arkanātha[?] of Dēvarahaḷḷi by Liṅgaṇṇoḍeya of Harihara, the agent for the affairs of *mahāsāmantādhipati* Kṛishṇappa-nāyaka, son of Basavappa-voḍeya of Sōlūru. Liṅgaṇṇoḍeya is stated to have been administering Sāti-grāma as a *maṇiha* (a subordinate revenue officer). Pemmaṇṇa-hebāruva, Timmarasayya of Bemṇūru, the *sēnabōva* of the village and sevral *gauḍas* and others (named) figure, probably as witnesses. Viśvanātha, son of Basavāchāri and grand-son of Voḍeyappayya, said to have been known as *jagadguru* (among the Viśvakarmas ?), engraved the record.

KN 808

Hulikere

EC., V, Cp. 256

On a set of 5 copper-plates in the possession of *paṭel* Sidde-gauḍa.

Sanskrit and Kannada in Nāgarī

Saṃgama; Harihara (II)

Śaka 1300 (*kha-dvaya-śikhi-śaśi*), Kāḷayukti, Sahasi(Mārgaśira) śu. 15, lunar eclipse, Maṃdavāra (Saturday) = 1378 A.D., December 4

Records a royal grant of the village Jaṃbūru in Hōsaṇa-dēśa, named Hoṃnalāpura, named so after his mother Honnāyi, with its hamlet Bānuvaḷḷi, to a number of Brāhmaṇas dividing it into 36 *vṛittis*. The gift was made through Mudda-daṇḍēśa. At the end, the king's signature (*voppa*) is attested by, besides the sign-manual *śrī Virūpāksha* engraved in Kannada characters.

KN 809

Jaṃbūru

EC., V, Cp. 259

On the left side of the *mahādvāra* of Jakkēśvara temple.

Kannada
Sāḷuva; Immaḍi Narasiṃgarāja

Śaka 1414, Rākshasa, Mārgaśira ba. 10, Friday = 1495 A.D., December 11. However, the Śaka year was 1417

Records the renewal of the gift of the village Dēyigeṟe in Diṇḍugūru-sthaḷa of Sātigrāma-sīme, including income from taxes, as an *agrahāra*, for worship of and offerings to god Jakēśvaradēva of Jaṃbūru of Hunnaḷāpura-nāḍu and for the maintenance of temple servants like the priests, attendants and cooks. It is said that the gift village had fallen into ruins and was now renovated. The donor was *daḷavāyi* Mallaṇṇa-nāyaka, son of Nāgappa-voḍeya on whom Narasaṇa-nāyaka, son of Īśvara-nāyaka, the *sēnādhipati* of the king, had bestowed the chieftaincy of Sātigrāma-sīme, and the gift had been renewed now for their merit The gift was actually made on the 15th day of the bright fortnight of Kārttika (November 2nd)in the presence of the Brāhmaṇas of Diṇḍugūru and Jabṃbūru. Another grant of the village Jaṃbūru described as southern Kailāsa, was also made for the expenses of god.

KN 810

Karīmāranahaḷḷi

EC., V, Cp. 174

Two stones set up at the entrance of the village.

Kannada

[Tuḷuva; Narasaṇṇa-nāyaka ?]

Siddhārthi, Kārttika-paurṇami=1499 A.D., October 18, Friday, f.d.t. .15.

Fragmentary and worn out. Registers a grant of lands free from taxes on looms, marriages imports, exports, and on grains like *rāgi* and horsegram(*huruḷi*)etc., in Kariyamāranahaḷi for the merit of Kṛishṇarāya, probably upon request from Siṅgappa-nāyaka through Aṃnyappa-nāyaka. It seems to state that the grant was to come into effect from Āśvija. The ruling king appears to be Narasaṇṇa-nāyaka.

KN 811

Maragūru

EC., V, Cp. 196

On a hero-stone set up in the enclosure of Śaṃbhuliṅgēśvara temple.

Kannada

Saṃgama; Harihara (II)

Īśvara, Māgha ba. 4, Friday=1398 A.D., February 5, the weekday being Tuesday.

Damaged. Registers the death of Bōrayya-nāyaka, son of some *nāyaka* (. . biya-nāyaka) in the battle fought at Marayavūru. The hero-stone was sculpted by *āchārya* Guṃḍōja. Mentions Rāmaṇṇa-hemmāḍi. The cost of setting up the hero-stone (?) appears to have been 12 *gadyāṇas.*

KN 812

Nuggēhaḷḷi

EC., V, Cp. 241

On the right wall at the entrance of *raṅga-maṇṭapa* in the Sadāśiva temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1354, Paridhāvi, Śrāvaṇa ba. 7, Monday, Rōhiṇi = 1432 A.D., August 18

Records the ceremonial purification by sprinkling holy water (*saṃprōkshaṇa*) of god Sadāśiva by Chikka Bhīmaṇṇa, son of Jālada Bhīmi-seṭṭi, the chief (*prabhu*) of Yalahaṅka-nāḍu and the *mahājanas* of Nuggiyahaḷḷi, when Kaṭṭageya Guṇḍappa-nāyaka, son of Hiriya Kaṭṭigeya Amareya-nāyaka and Amareya-nāyaka were governing Vijaya Sōmanāthapura *alias* Nuggiyahaḷḷiya-nāḍu. Chikka Bhīmaṇṇa is said to have been their house-hold officer (*maneya adhikāri*) Cf. KN 813 below.

KN 813

MAR., 1939, No. 41

Lintel of the main doorway of Lakshmīnarasiṃha temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1356, Ānanda, Māgha ba. 5, Sunday, Hasta = 1435 A. D., January 19, Wednesday.

Records the ceremonial purification (*sāṁprōkshaṇa*)of the processional images of Prasannakēśava, Narasiṃha and Gōpāla by Chikka Bhimaṇṇa, *prabhu* of Nuggiyahaḷḷi (son of Jālada Bhīmi-seṭṭi, the *prabhu* of Yelahanka-nāḍu) when Kaṭṭigeya Guṇḍappa, son of Hiriya Kaṭṭigeya Āvutiya-nāyaka was ruling Nuggihaḷḷi-nāḍu. Nuggihaḷḷi is called Vijaya Sōmanāthapura. Chikka Bhīmaṇṇa was the palace officer (*aramaneya adhikāri*),

KN 814

Śravaṇabeḷagoḷa

EC., II (IEd.), No. 136; (II Ed.), No. 344; (Rev.), SB 475

Stone set up to the east in the Bhaṇḍāra-basadi.

Kannada

Saṃgama; Bukka II

Śaka, 1290, Kīlaka, Bhādrapada śu. 10, Thursday=1368 A.D. August 24

On a perition made by the Jainas of Āneyagonde, Hosapaṭṭaṇa, Penugoṇḍe; Kallehapaṭṭaṇa and other places about the injustice made to them by the Śrivaiśhṇavas., the king, brought about a reconciliation between the Jainas and Śrivaishṇavas declaring that there was no difference between the two creeds and that Śrīvaishṇavas should continue to protect the Jaina creed. Tātayya of Tirumala was to collect one *haṇa* annually from every Jaina home in the kingdom and with it appoint 20 bodyguards to the god at Beḷaguḷa and with the reminder have the *Jinālayas* repaired and white-washed. Jainas were entitled to the honour of five great musical instruments and the *kaḷāśa*. Basuvi-seṭṭi, son of Haravi-seṭṭi of Kalleha having made a petition, the king sent for Tātayya and had (the charter-*śāsana* ?) vated. Both the *samayas*, uniting, bestowed the dignity of *Saṁgha-nāyaka* on Basuviseṭṭi.

KN 815

EC., II, (I Ed.), No; 126 (II Ed.). No. 329, (Rev.), SB. 446;

Corner of the eastern wall of Akkana-basadi.

Kannada

Saṃgama; Harihara[II]

Tāraṇa, Bhādrapada ba. 10, Monday=1404 A. D., August 30, Saturday.

Records the death of king Harihararāya.

KN 816

EC., II (I Ed.),No. 82; ([I Ed.), No. 253; (Rev),SB. 357

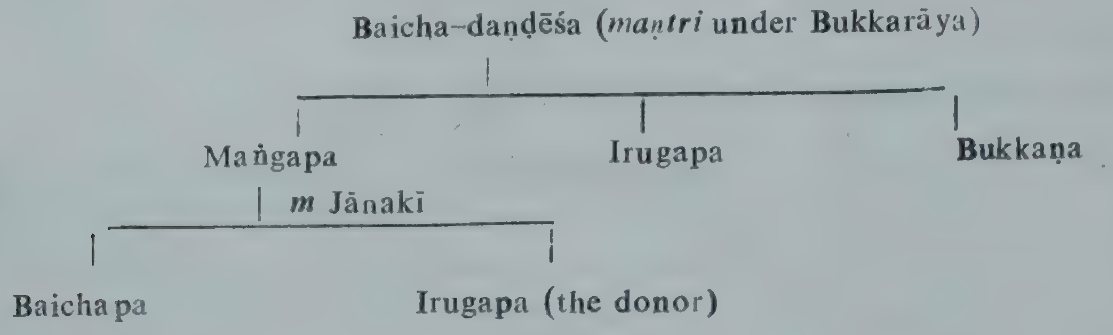
Three faces of a pillar in the Brahmadēva-maṇṭapa in Doḍḍabeṭṭa.

Sanskrit in Kannada

. . . .

Śubhakṛit, Kārttika, Monday. Details are insufficient for verification. The month corresponds with October-November, 1422 A.D,

Registers a gift of the village Beḷuguḷa, a garden, a newly excavated tank as also a paddy field, to god Gommaṭēśvara made over to Śṛutamuni. The donor, a general under Dēvarāya I, is eulogised and an account of his genealogy given thus:


Baicha-daṇḍēśa (*mantri* under Bukkarāya)
Maṅgapa
Irugapa
Bukkaṇa
m Jānakī
Baichapa
Irugapa (the donor)

KN 817

EC., II (I Ed.), No. 125; (II Ed,), No. 328; (Rev.), SB, 445

On the southern wall opposite the main entrance of Akkana-basadi.

Sanskrit in Kannada

Saṃgama; Dēvarāya II

Kshaya, Nija Vaiśākha ba. 14, Tuesday=1446 A.D., May 24

Records the death of Dēvarāṭ (king Dēvarāya II).

KN 818

EC., II (I Ed.), No. 127; (II Ed.), No. 330; (Rev.), SB. 441

On the wall in Akkana-basadi (below No. KN 817 above)

Sanskrit in Kannada

Saṃgama; Dēvarāya II

Kshaya, Nija Vaiśākha, Tuesday=1446 A.D.. May 24

This incomplete record is a copy of a portion of No. KN 817 above.

KN 819

EC., II (II Ed.), No. 237; (Rev.), SB 467

On the image of Śānti-tīrthaṅkara in Māṃgāyi-basadi

Kannada

Saṃgama; Dēvarāya (I or II)

. . . .

This record of c. 15th century states that Bhīmādēvi, queen of Dēvarāya-mahārāya caused the image of Śāntināthasvāmi. She was a lay disciple of Paṇḍitāchārya. The, king may be either Dēvarāya I or Dēvarāya II.

KN 820

Anugavaḷḷi

EC., V, Hn. 77; VIII (Rev.), Hn. 77

In the *raṅgamaṇṭapa* of Kēśava temple.

Kannada

Saṃgama; Bukkaṇṇa-voḍeya (I)

Piṅgaḷa = 1377-78 A.D.,

This damaged inscription records the obeisance of Rāmāyaṇada Rāmapa and Lakshmaṇa, sons of Nārāyaṇa, the reciters of Kaṃba's *Rāmayāṇa* to god Rāmachandra of Aṇugapaḷḷa. The record seems to have been written in the year Piṅgaḷa, during the reign-period of Bukkaṇṇa-voḍeya.

KN 821

Biṭṭugoṃḍahaḷḷi

EC., V, Hn. 13; VIII (Rev.), Hn. 219

On a stone in a pit near *emmēguṇḍi*.

Kannada and Sanskrit in Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1438, Dhātu, ashāḍha-āmāvāsye, Karkāṭaka-saṃkrānti = 1516 A.D., June 29

Records the grant of the village Biṭṭugoṃḍanahaḷḷi *alias* Dhanāñjaya-grāma, in Hāsana-sthaḷa which belonged to the chieftaincy of the victorious army (*amarada-paḍeya nāyakatana*) of the donor *daḷavāyi* Dhanañjayarāya-voḍeya, son of Rāya-voḍeya and grandson of *aḷiya* Timmarasa-voḍeya, as an *agrahāra* to Channa-dīkshita, son of Tippaṇṇa-jōyisa and grandson Jaṃnupādya of Viśvāmitra-gōtra and Āśvalāyana-sūtra. The grant was made on the occasion when the king was returning after inflicting a defeat upon the Gajapati and erecting a pillar of victory.

KN 822

Chikka Gaddavaḷḷi

EC., V, Hn. 152; VIII (Rev.), Hn. 44

On a stone in the *garbhagṛiha* of Āñjanēya temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1470, Kīlaka, Āshāḍha ba. 10, Monday = 1548 A.D., June 30, Saturday

Fragmentary. Refers to the goddess at Abhinava [Kollāpura], i.e., Doḍḍa Gaddavaḷḷi

KN 823

Chikka Kaḍalūru

EC., V. Hn. 16

On a set of 3 copper-plates in the possession of Liṃge-gauḍa, the *patel*.

Sanskrit and Kannada in Nāgari

Saṃgama; Harihara II

Śaka *vasu-chandra-agni-vidhu* (1318), Dhātu, Śrāvaṇa, lunar eclipse. = 1396 A.D.,July 21, Friday. Eclipse occurred on 21st June, in the month of Āshāḍha.

Records the grant of the village Kaḍalūru, Hire Kaḍalūru and Maidanahaḷḷi renamed Hariharapura near Hāsana-sthaḷa in Sīgenāḍu-sīma to 13 Brāhmaṇas (named,), by the king. The gift was made in the presence of god Virūpāksha of Paṃpā-kshētra. Muddaṇāchārya wrote the record. It contains the sign-manual *śrī Virūpāksha*.

KN 824

Handinakere

EC., V, Hn. 133; VIII (Rev.), Hn, 11

On a set of 3 copper-plates in the possession of Mailārayya.

Sanskrit and Kannada in Nāgarī

Saṃgama; Pratāpa Dēvarāya (I)

Śaka 1328, Vyaya, Kārttika, Kṛishṇa-paksha, daśami, Friday, Uttarābhādra=1406 A.D., November 5, The *nakshatra* was Uttarāphālguṇa

Records that the king made the grant of the village Handiganakere, renamed Vīrapratāpa Dēvarāyapura on the occasion of his coronation, as a *paṭṭada agrahara*, dividing it into 32 *vṛittis* to several Brāhmaṇas (specified) after granting one *vṛitti* to gods Rāmachandra and Śaṃbhu. The gift was made in the presence of god Virūpāksha of Paṃpā-kshētra and has the sign-manual *śrī Virūpāksha*

KN 825

Hāsana

EC., V, Hn. 6; VIII (Rev.), Hn. 8

On a set of 3 copper-plates in the possession of Kittāne Rāmappa.

Sanskrit in Nāgarī

Tuḷuva; Kṛishṇarāya

Śaka 1437, Yuva, Śrāvaṇa-pūrṇima, Wednesday, lunar eclipse=1515 A.D., July 25

Records the grant by the king, of the village Kittāne, surnamed Tirumalapura, after the queen Tirumaladēvī, situated in Hāsana-sīme, of Hoysaṇa-rājya as *sarvamānya* to several Brāhmanas (named) having divided the village into 28 *vrittis*. Sabhāpati, wrote the record Mallaṇāchārya, son of Vīraṇāchārya engraved the record. It says that the *lēkhaka* of the record also got one *vritti* and he might be either Sabhāpati or, more likely, Mallaṇāchārya. Although it says that the boundaries are written in *dēśabhāshe* i.e., Kannada, the record stops with that statement.

KN 826

EC., V, Hn. 1; VIII [Rev.], Hn. 1

On a stone set up near the *raṅga-maṇṭapa* of Virūpāksha temple.

Kannada (and one verse in Telugu) in Kannada

Tuḷuva; Achyutarāya

Śaka 1454, Khara, Vaiśākha śu. 5, Monday=1531 A.D., April 21, Friday, the Śaka year being current.

Records the grant of the village Uddūru to the Virūpāksha temple of Hāsana to feed 12 Brāhmaṇas daily in a *satra*, by Yellappa-nāyaka, son of Tippa-bhūpāla and nephew(*aliya santāna*) (as also the agent for the affairs) of Channapaṇṇa, for the merit of Channapaṇṇa and for the prosperity of the king. The gift village is said to be situated in Hāsana-sīme, which belonged to the *amaranāyakatana* of Channapaṇṇa. The recipient of the gift was

Dēvaru-bhaṭṭa, agent for the affairs of the temple of Virūpāksha who was one of the twelve to be fed daily.

KN 827

EC., V, Hn. 7; VIII (Rev.), Hn. 9

On a set of 5 copper-plates in the possession of Hariyappa.

Sanskrit in Nāgarī

Tuḷuva; Sadāśiva

Śaka 1483 (*guṇa-vasu-amburāśi-indu*) Durmati, Kārttika śu. 12 (*utthānā-dvādaśī*)=1561 A.D., October 20.

Records the *sarvamānya* gift of village Kabbaḷḷi, surnamed Krishṇāpura, in Hāsana-sīma, belonging to Sīge-nāḍu in Hoyisaṇa kingdom, as *ēkabhōgya* to Narasa-paṇḍita, son of Tippaṇa-paṇḍita and grandson of Ahōbala-paṇḍita of Ātrēya-gōtra. The record refers to the short period of rule of Veṅkaṭādrī, son of Achyutarāya, after whom Sadāśivarāya is stated to have ascended the throne with the help of Rāmarāja, the *amāya* who is discribed as *Haribhakti-sudhānidhi* and whose genealogy is recounted. It states that Kṛishṇappa-nāyaka, son of Aḍappa Bayyappa obtained the sanction of the king for the grant after having made an application to Rāmarāya. Thus virtually he would be the donor. Sabhāpati Svayambhu was the writer of this incription, which was engraved by Vīraṇāchārya, son of Vīraṇa.

KN 828

EC., V, Hn. 2; VIII (Rev.), Hn. 2

On a stone set up to the west of entrance of the Virūpāksha temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1492, Rudhirōdgāri, Śrāvaṇa śu. 13, Monday. The *tithi* corresponds to 1563 A.D., August 2; but the Śaka year is a mistake for 1485.

Records the gift of the village Seṭṭihaḷḷi in Hāsana-sīme which had been leased on tenure (*guttage*) to the donor, Bukkaṇṇa-nāyaka, brother of Tammappa-nāyaka and son of *kandāchārada* Kāchappa-nāyaka, as *sarvamānya* for conducting the car festival (*rathōtsava*) of god Virūpākshadēva. The donor was a subordinate (?) of Kṛishṇappa-nāyaka, son of Bayyappa-nāyaka (of Bēlūr) who had received Hāsana-sīme as a fief for his chieftaincy (*amara-nāyakatana*) from Rāmarājayya, the agent of king Sadāśiva who is described as the son of Achyutarāya.

The villages Bīranahaḷḷi, Āḍuvaḷi, Rājaghaṭṭa, Maṇḍegenahaḷi, Guḍḍanahaḷi and Yelagaṇagilu, belonging to god Virūpāksha, Huḷēnahaḷi belonging to god Haḷada Rāmēśvara and Honnēnahaḷḷi belonging to god Vighnēśvara were all exempted from payment of taxes like *jōḍi, beḍige, hiṭṭu, huggi* etc. by the same donor. The record, written by Nañjappa Upādhya son of Nañjappa Upādhye of Hāsana, was engraved by *āchārya* Kallayya, son of Lakhaṇāchārya of Hāsana. An appendix at the end registers some grant of land in Bhīranahaḷi-in the presence of Virūpāksha, to Kallayya, the sculptor.

KN 829

Honnavaḷḷi

EC., V, Hn. 39; VIII (Rev), Al. 47

On a single copper-plate in the possession of Jōḍidār Subbaṇṇa.

Telugu

Āraviḍu; Śrīraṅgarāya (III) ruling from Bēlūr

Śaka 1586, Śōbhakṛit, Māgha śu. 15=1664 A.D., February 1, Monday.

Records a royal grant of lands in Honnavaḷḷi situated in Pāḷyem-sīme, belonging to Bēlūru excluding the lands formerly gifted to Kuchchaya, son of Tiruveṃgaḷaya, and grandson of Veṅkaṭayya of Śrivatsa-gōtra, Āślāyana-sūtra and Ṛik-śākhā, in the presence of god Chennakēśava of Vēlāpuri.

KN 830

Kellavatti

EC., V, Hn. 103; VIII (Rev.), Hn. 77

Stone set up to the south of the Janārdana temple.

Kannada

Āraviḍu; Srīraṅgarāya

Śaka 1 . . 9, Bhādrapada . . 1

Fragmentary and worn out. Registers the grant of the village Kellavatti in Sāligrāma-sīme as *daṇḍige-uṃbaḷi*, by a subordinate of Kṛishṇappa-nāyaka, son of Bayappa-nāyaka, chief of Bēlūru. The donor, a *mahāmaṇḍalēśvara*, had received the *sīme* for his chieftaincy by Bayappa nāyaka.

KN 830

Kuduregunḍi

EC., V, Hn. 94, VIII (Rev.), Hn. 83

On a set of 3 copper-plates in the possession of *śānubhōg* Nāgappa of Raṃgapura.

Sanskrit in Nāgarī

Tuḷuva, Kṛishṇarāya

Śaka 1466, Tāraṇa, Mādhava śu. 3, (*akshaya tṛitiya*). *Tithi*= 1524 A.D., April 7, Thursday

Records the grant of the village Muttatti renamed Kṛishṇarāyapura in Bēlūru-sīme of Hoyisaṇa-nāḍu, by the king, as *ēkabhōgya,* to Kṛishṇa-dīkshita, son of Nāñjinātha, grandson of Raṃganātha, of Kaṇḍa-vaṁśa belonging to Jamadagnāvatsa-gōtra and Āśvalāyana-sūtra, well-versed in Vēda, Vēdānta, Purāṇa etc., performer of sacrifices like *Sarvakratu, Vājāpēya,* etc. and eulogised as *kavitārasa-sarvajña.* The gift was made in the presence of god Virūpāksha on the bank of the Tuṅgabhadrā. The record, composed by Sabhāpati, was engraved by Appaṇāchārya, son of Vīraṇāchārya. On the front faces of each plate on the top, the name Muttatti is engraved.

KN 832

MAR., 1935, No, 8; EC., VIII (Rev.), Hn. 79

On a stone standing in front of the Vīrabhadra temple.

Kannada

Tuḷuva; Sadāśivarāya ruling from Vidyānagara

Śaka 1484, Dundubhi, Mārgaśira ba. 2, Saturday =1562 A.D., December 12.

This record registers grant of income from taxes like *ānēya* (?) *suṃka, taḷavārike, solage, biṭṭi, aḷivu, anyāya, samayadavaru* (?) in the village Kuduruguṇḍi (situated in the Hāsana-sīme) for the service of offering incense, lights and food in the temple of Bayala Vīrabhadra, by Bukkapa-nāyaka, a subordinate of Kṛishṇappa-nāyaka (same as Eṟa Kṛishṇappa-nāyaka, the chief of Bēlūr), son of Bayappa-nāyaka. The donor was the younger brother of Tammappa-nāyaka and son of Kāchappa-nā paka. Chief of Bēlūr had received Hāsanada-sīme as *amara-māgaṇi* by Rāmacha-ayya (Rāmarājayya)-mahā-arasu, the *kāryākarta* of the king. Kuduregunḍi had itself been bestowed upon the donor by the chief as *svāsthe.*

KN 833

Lakshmīsāgara

EC., V. Hn. 16; (Rev.), Hn. 125

Stone set up to the north of entrance to the village.

Kannada

Saṃgama; Mallikārjuna (?)

Bahudhânya = 1458-59 A.D.

Slightly damaged. Language is faulty. Records the grant of the village Lakshmisâgara to Dēvapa-oḍeya, the chief of the village Svâti, who, in turn, made it over to Baṭṭara Nukarâja, son of Mallarāja for maintaining a feeding house. The gift was made at the instance of the king who issued orders to his *pradhāna* Timmaṇṇa-daṇḍādhisā to that effect,

KN 834

Muttatti

EC., V, Hn. 111; VIII (Rev.), Hn. 84

On a stone near Mādhavadēva temple.

Kannada

Tuḷuva ; Kṛishṇarāya

Śaka 1450, Sarvadhāri, Śrāvaṇa ba. 5, Saṃkrānti = 1528 A.D., August 5, Tuesday. Siṃha-saṃkrānti occurred on July 31.

Damaged. Registers a grant of the village Honnappanahaḷḷi in Muttatti-sthaḷa for the services of god Mādhava. The donor's name is not clear. It refers to Siṅgappā-nāyaka described as the son of Veṅkaṭādri and grandson of the king.

KN 835

Pura

EC., V, Hn. 15; VIII (Rev.), Hn. 122

Two sides of a stone, south of the *dhvajastaṃbha* of Rāmēśvara temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1483, Dundubhi, Bhādrapada śu. 13, Thursday, Pushya–nakshatra = 1562 A.D. September 10, the Śaka year being 1484.

This damaged inscription records the remission of taxes in the hamlets of Niḍiviḍi, viz., Niḍiviḍi, Pura, Chiṭṭanahaḷḷi and Chīlanahaḷḷi in Hāsana–sīme belonging to the *vattige* of Virūpāksha-nāyaka, son of Basavappa-nāyaka, and younger brother of Timmappa–nāyaka. The grant was made for the prosperity of Kṛishṇappa–nāyaka, son of Bayappa–nāyaka (of Bēlūru) who was administering Hāsana-sīme as *nāyakatana*, received from Rāmarājayya, the agent for the affairs of the king, who is described as the son of Achyutarāya. The record on the second side is badly damaged. It seems to record the consecration of god Rāmēśvara (at ?) Niḍiviḍiyapura.

KN 836

Śāntigrāma

EC., V, Hn. 115; VIII (Rev.), Hn. 166

Stone set up in the *raṅgamaṇṭapa* of Dharmēśvara temple.

Kannada

Tuḷuva ; Achyutarāya

Śaka 1454, Nandana, Jyēshṭha śu. 5, Monday = 1532 A.D., May 9, Thursday

Registers a gift of the village Vogarahaḷḷi in Yeleyūru–sthaḷa of Śāntigrāma–sīme to Dēvaru-bhaṭṭa, the priest of the temple of Dharmēśvara of Śāntigrāma, for offerings to god Dharmēśvara and the processional image of Chandraśēkhara, as also for feeding daily 10 Brāhmaṇas, inclusive of Dēvaru–bhaṭṭa himself. The donor was Keṟeya Timmarasa, son of Dēma–bhūpāla and grandson of Dhamḍappa. Timma– bhūpa was the elder brother of Dēmarasa. The donor had received Śāntigrāma–sīme for his chieftaincy (*amara–daṇṇā yakatana*) from the king.

KN 837

EC., V, Hn. 117; VIII (Rev.), Hn. 168

On a pillar at the eastern entrance gatway to the village.

Kannada

[Saṃgama; Prauḍhadēva–mahārāyaḍ]

Śaka 1496, Śrīmukha, Bhādrapada śu. 11, Monday = 1673 A.D., September 7, the Śaka year being current.

Records the erection of the stone gateway, ornamented with a tiger face (*huli–mukha)*by

Basavarājadēva-mahā-arasu of Pūḍūru-vaṃśa, the chief of Nuggīhaḷḷi. The genealogy of their chief is given and therefrom we learn that the first member of the family, Tirumalarāja, of Ātrēya-gōtrā, Āpastaṃbha-sūtra, Sāvāśva-pravara and Yajuś-śākhā belonging to the lunar family was the son-in-law (*aḷiyandiru*) of Prauḍhadēva-māhārāya. The genealogy is given thus: Tirumalarāja→Rāyoḍeya, the chief of Nuggihaḷḷi→Induśēkhararāja→Basavarāja. Prauḍhadēvarāya may probably be Mallikarjuna, since, working backwards the date of Tirumalarāja may be fixed after 1450 A.D., The last portion of the record is damaged and refers to Siṅgaṇa-hebāruva.

KN 838

Satyamaṅgaḷa

EC., V, Hn. 18; VIII (Rev.), Hn. 123

Stone set up in the village.

Kannada

Saṃgama; Bukka (III)

Śaka 1338, Durmukhi, Pushya = December 1416 or January 1417 A.D.

This badly damaged inscription seems to record the grant of the village Satyā. Refers to Bukka-mahā[rāya], probably Bukka III.

KN 839

Uḍuvare

EC., V, Hn. 184; VIII (Rev.), Hn. 190

On a pillar to the northeast in the Rāmaliṅgēśvara temple.

Kannada

Saṃgama; *Virapratāpa* Dēvarāya

. . . .

Records the grant of tax on pandals (*handaladeṟe*) of three marriages (?) of Haḷḷi Hiriyūru for offerings to the god made by someone (name lost), the *haḷḷihiriya*, when *pergaḍe Bramaṇṇa*-nāyaka was administering Uḍuvaṟe.

Holenarasipura Taluk

KN 840

Chigaḷḷi

EC., XV, Hn. 76

Stone set up in front of the Īśvara temple.

Kannada

. . . . Nārasiṃha

Śaka . . . ., Āshāḍha śu. 6, Monday

Damaged. Registers a renewal (?) of a gift of land to god Mallikārjuna of Chikkahaḷi in Maravūra-sthaḷa by the *gauḍa-praje* of that *sthaḷa* (?). It refers to the rule of Nārasiṃha who cannot be identified.

KN 841

Gavi Sōmanahaḷḷi

EC., XV, HN. 122; VIII (Rev.), HN. 96

On a set of two copper-plates in the possession of *pūjāri* Raṅgaiyya.

Kannada

Saṃgama; [Dēvarāya I ?]

Śaka 1395, Jaya, Kārttika śu. 12, *Utthāna-dvādaṣi* = 1474 A.D., October 22, Saturday, Śaka year being current. The date is too late for Dēvarāya II. If the Śaka year is taken to be 1335, the details correspond to 1414 A.D., October 25, Thursday.f. d. t., 01, when Dēvarāya I was ruling.

Registers a grant of the villages Sōvanahaḷi and Kaṭhaganahaḷi in Teraṇeyada-sthaḷa, belonging to Salegrāma-sthaḷa which had been bestowed upon *mahāsamantādhipati* Sōvaṇṇa--voḍeya, the donor, for his chieftaincy by the king.

KN 842

Gubbi

EC., XV, HN. 123

Copy of a copper-plate in the possession of an individual.

Sanskrit (in Nāgari ?)

Saṃgama; Harihara (?)

Śaka 1332, Durmati, Vaiśākha. śu. 1, Bhārgava-vāsara Irregular. The cyclic year corresponds to Śaka 1356 when the *tithi* occurred on 1439 A.D., April 9, Friday, f.d.t. 53. In Śaka-1332 the *tithi* fell on 1410 A.D., April 5, Saturday. On neither of these dates was Harihara ruling.

Registers the grant of the village Gubbi, renamed Bukkarājēśvarapura, in Koṅga-nāḍu-vishaya (*vēnṭheya*) of Hoysaḷa-dēśa, by the king to several Brāhmaṇas (named) on the occasion of the consecration of god Bukkarājēśvara. The total income of the village seems to have been 120 *kuḷa-gadyāṇa*, *Kaṇṭhīrāyi* and *huṭṭuvaḷi-gadyāṇa* 300. In all likelihood this is a spurious grant. Reference to *Kaṇṭhirāyi* and the unreliable date indicate that this is an unreliable record.

KN 843

Hoḷenarasīpura

EC., V, HN. 2

On a stone in a hall in front of the Rāmasvāmi temple.

Kannada

....

Śaka 1613, Prajōtpatti, Māgha śu. 15, Wednesday, lunar eclipse = 1692 A. D., January 23, Saturday.

Records the grant of the village Vaḷalugōḍu, Hoṃḍravaḷḷi in Arakalagūḍu-hōbḷi, in Bēlūru-sīma for the services of god Paṭṭhābhirāmasvāmi in the inner fort of Hoḷe Narasiṃhapura by Kṛishṇappa-nāyaka, son of Veṅkaṭādri-nāyaka and grandson of Kṛishṇappa-nāyaka, the chief of Bēlūru. Bēlūru-sīme was bestowed upon Yera Kṛishṇappa-nāyāka, the great grandfather of the donor by king Kṛishṇarāya.

KN 844

EC., XV, HN. 34; VIII (Rev.), HN. 17

Stone set up beside the doorway (*svargada-bāgalu*) to the north in the enclosure of Laksmīnarasiṃha temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1466, Krōdhi, Kārttika śu. 1, Monday. *Tithi*=1544 A.D., October 17, Friday

Damaged. Registers a charter(details lost), to the barbers by *mahāmaṇḍalēśvara* Viṭhalēśva rayya-maha-arasu, under orders from the king.

KN 845

EC., XV, HN. 56; VIII (Rev.), HN. 43

Stone near the *Āśvattha* tree to the right of the bathing ghat.

Telugu

Āravīḍu; Veṅkaṭapati (I) ruling from Penugoṇḍa

Śaka 1527, Kali 4706, Viśvāvasu, Māgha śu. 15=1606 A. D., January 4

Registers a grant of one *khaṇḍuga* of land below the canal in the *agrahāra* (?) situated in Narasiṃhapura-sime by a *nāyaka* (name lost) for worship and offerings to the (processsional ?) deity in the *maṇṭapā* constructed for performing raft festivals and for the final sacred bath of god Lakshmīnarasiṃha ((*avabhṛita snāna*) etc. by Sakhare Lakshmarasu, son of Basa[vaiya] and grandson of Tipparasa, the *karaṇika*, belonging to Parāśara-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā.

KN 846

EC., XV, HN. 60; VIII (Rev.), HN. 48

A set of two copper-plates in the possession of Yōgaṃ-bhaṭṭa.

Telugu

Āravīḍu; Śrīraṅgarāya (III), king of Ghanagiri, ruling from Velāpuri

Śaka 1583, Plava, Kārttika śu. 12=1661 A.D., October 24, Thursday

Registers a royal gift of the village Koṇḍagalavāḍi within Vuḍūru (Uddūru) in Huṇisemande-sime, to Nārāyaṇa-śāstri, son of Raghunātha-bhaṭṭa and grandson of Śambhuliṅg-abhaṭṭa of Kauṇḍinya-gōtra, Āpastaṃbha-sūtra and Yajuś-śākhā. The record was written by Vābanna, the *rāyasa* of Lakharsu-puttu(pantu)lu.

KN 847

Jōḍi Kuppe

EC., V, HN. 19; VIII (Rev.), HN. 124

Stone lying in front of the village.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1438, Dhātu, Pushya śu. 7, Tuesday, Rēvati-nakshatra=1516 A.D., December 30

The king is associated with the epithets like *mēdinīmīsara-gaṃḍa*, *Kaṭāri Sāḷuva* etc.which are unusual and is referred to by the name Kṛishṇavarma, son of Nārasiṃhavarma. The great minister (*mahāmantri*) of the king, Mallarasayya of Bāgūru, administering Narasiyapurada-sīme in Hoyisaḷa–nāḍu made a gift of the village **Hādaraguppe** renamed Mallayyadēvara-pura in Keṟeyārapura–sthaḷa, to Mallayyadēva, son of Sōmayyadēva–voḍeya of Mōgūru belonging to the tradition of Sōmēśvarāchārya of Ouṃgallu.

KN 848

Kallubyāḍarahaḷḷi

EC., XV, HN. 72; VIII (Rev.), HN. 55

Stone set up near the platform of the peepul tree.

Kannada

[Āravīḍu; Śrīraṅga-nāyaka] (Śrīraṅgarāya III)

Śaka 1579, Māgha śu. 14=1658 A.D., February 6

Damaged. Refers to the rule of Śrīraṅga–nāyaka, probably Śrīraṅgarāya, (III) and registers a gift of the village Nārasiṃha–samudra belonging to Nārasiṃhapura to Hari–paṇḍita (?) of Āśvalāyana–sūtra, by Nārasiṃha–nāyaka (?), son of Raṅgappa–nāyaka. Nārasiṃha–samudra was probably the name given to Byāḍarahaḷḷi.

KN 849

Tavanidhi

EC., V, Hn. 7; VIII (Rev.), HN. 87

Set of 3 copper–plates of Harīharapura–agrahāra.

Sanskrit and Kannada in Nāgarī

Saṃgama; Harihara (II)

Śaka 1317 (reckoned by *rishi–chandra–agni–vidhu*), Yuva, Māgha śu. 7, Sunday=1396.A.D., January 16, Monday.

Registers the grant of a village Tavanidhi, renamed Hariharapura along with its hamlets Hosahaḷḷi, Śigarahaḷḷi, and Bairahaḷḷi including Kāchanahaḷḷi, situated in Kuṃchika-sthaḷa of Nārasiṃhapura–sime, to Mādhavādhvarī, son of Keśava of Kallamāḷige belonging to Ātrēya–gōtra, Āpastaṃbha–sūtra and Yajuś-śākhā. The gift was made by the king on the day of *rathasaptami* in the presence of god Virūpāksha, on the bank of the Tuṅgabhadrā. The boundaries are enumerated in Kannada.

KN 850

Tevaḍahaḷḷi

EC., V, HN. 8; VIII (Rev.), HN. 110

Stone set up in the middle of the village.

Kannada

Tuḷuva; Kṛishṇarāya

Bahudhānya śu. 1 (Not verifiable)=1518–19 A.D.,

Registers a gift of the village Thevaḍahaḷḷi to god Beṭṭada Tirumala of Narasīpura, for food offerings, by Mallarasa, a subordinate *(bhujapratāpa)* of Kṛishṇarāya.

Manjarabad Taluk

KN 851

Basavanahaḷḷi

EC., V, Mj. 21

Stone to the south of the Basava temple.

Kannada

Āravīḍu; Śrīraṅgarāya (III)

Śaka 1586, Krōdhana, Āshāḍha śu. 5=1664 A.D., June 18, Saturday

Records the grant of the village Basavahaḷḷi in Maḷali (a *gauḍa-uṃbḷai*)as *uṃbaḷi* for Basavanahaḷḷi to the *gauḍas* of Māḷali headed by Paruve-gauḍa.

KN 852

Benakanahaḷḷi

MAR., 1939, No. 39

Slab set up in a rice field to the east of the village.

Kannada

Saṃgama; Dēvarāya (I)

Vijaya, Kārttika śu. 1, Wednesday=1413 A.D., October 25

Records the gift of the village Bekkanahaḷḷi renamed Gaurāpura after the name of his mother Gaurādēvī, by **Mādaṇṇa**, son of Chikka Vijeṇṇa and grandson of Teppada Iśvaradēva upon whom the chieftaincy of Godumale-nāḍu had been bestowed. The gift village, which formed a part of the 4 villages in the hill of that *nāḍu* was given to Mallināthadēva, of Rāyasamudra, as *maṭha-mānya*, with the consent of the inhabitants and with all rights of possession and enjoyment, like incomes from garden, *māra*, fixed tenure, *koḍe* (?), *bālē*(?) etc. The record is described as *Durgāpurada-śāsana.*

KN 853

Beḷame

EC., V, Mj. 58

On a stone set up to the north of the village entrance.

Kannada

Saṃgama; Pratāpa Dēvarāya

. . . .

Registers the grant of the village Beḷame in Mepi-nāḍu by *mahāpradhāna* Baiche-daṇṇāyaka by the orders of the king, as *archanā-vṛitti* to Gummaṭasvāmi of Beḷagoḷa.

KN 854

Beṃbalūru

EC., V, Mj. 9

Stone set up in the middle of *suggi-maṇṭapa.*

Kannada

. . . .

Śaka 1446, Jaya, Kārttika śu... The.. unspecified *tithi* fell in October of 1534 A D., the Śaka year being 1456.

Incomplete. Refers to Hegganāḍihaḷḷi in Bēlūru which Kṛishṇappa-nāyaka (of Bayappa-nāyaka), the great grandfather (*muttaya*) of Kṛishṇappa-nāyaka (of Veṅkaṭādri-nāyakā) had received as *amara-māgaṇi* from king Kṛishṇarāya. The given date falls within the reign-period of Achyutarāya. But this would be too early a date for the great grandson of Kṛishṇappa-nāyaka who received Bēlūru from king Kṛishṇarāya.

KN 855

Kūḍanahaḷḷi

EC., V. Mj. 63

Stone set up near the entrance of the old village.

Kannada

[Āraviḍu; *Mahāmaṇḍalēśvara* Tirumalarāja]

Sarvajit, Jyēshṭha ba. 10. Probably=1588 A.D., January 13, Saturday. But this will be too late for Tirumala who had by then passed away.

Registers a grant of 6 *ga* (*hon*) and 123 *khaṇḍugas* of paddy, by the king to Dēvaṇa-gauḍa of Beḷagōḍu as *koḍige*.

KN 856

Udayavāra

EC., V, Mj. 47

Stone set up in the sluice of Dēvīamma tank.

Kannada

[Tuḷuva; Achyutarāya]

Hēmaṇaṃbi, Māgha ba. 30, Monday. Probably=1538 A.D., January 30, Wednesday

Badly damaged. Registers a gift of 5 *khaṇḍugas* of land as *uṃbali* for offerings to a deity (name lost) by a *gauḍa* probably after making an appeal to Parvatayya Vīrayya(?), for the merit of the king as also Bayapa-nāyaka. Refers to the village Soṇaga. Details are lost.

KANARA NORTH DISTRICT

Ankola Taluk

KN 857

Aṅkōla

ARIE., 1957-58. No. 331

Slab kept in the Tahsildar's office.

Kannada

Saṃgama; Harihara (II)

Saka 12 , ...

This fragmentary inscription records a grant of land probably by the king in the presence of god Mahābaladēva of Gōkarṇa. *Mahāpradhāna* Gōvindadēva-oḍeya is mentioned.

KN 858

Babbarawāḍa

Summaries, 1946-47, No. 6 ; KI., VI, No. 62

Slab in the house of Mallappa-śeṭṭi.

Kannada

Saṃgama; *Vīraprtaāpa* Harihara -mahārāya (II)

Śaka 1324, Vikrama, Phālguṇa ba. 3, Thursday=1401 A.D., March 3. The Śaka year is a mistake for 1322.

This damaged inscription says that Gōvindadēva-voḍeya was ruling Haive, Tuḷu and Koṅkaṇa regions. It registers a gift of lands, after purchase from Mahābala-bhaṭṭa, by Virūpāyi, daughter of Mādaṇṇa, for feeding 4 Brāhmaṇas and also one cook in the feeding house (*satta*) attached to the *maṭha* at Gōkarṇa. The gift land was leased out free of taxes like *asantāya*, *biṭṭi* and *birāḍa* and the lease-holders were to pay a stipulated sum of money and rice annually to Dāmōdara-bhaṭṭa on condition that he would feed Brāhmanas daily in the *satra*.

KN 859

Bēḷambar

ARIE., 1957-58, No. 332 ; *Summaries*, 1946-47, No. 5; KI., VI, No. 61

Slab in the field near the well called *uṃbu-bhāvi* near Alakki temple.

Sanskrit and Kannada

Saṃgama, Harihara (II) ruling from Dōrasamudra

Śaka 1312, Pramōda, Chaitra śu. 1, Friday = 1390 A.D., March 18

This damaged inscription records a gift of land situated in Maleya-nāḍu of Haive-rājya made by a chief (name lost) administering Haiva, Tuḷuva and Koṅkaṇa countries. A further gift of land was made for feeding Brāhmaṇas in a *satra* on the auspicious day of lunar eclipse after purchase from a person whose name also is lost. The record refers to the *mahanta* of the Gōkarṇa temple and to Timma-nāyaka; The lunar eclipse referred to occurred on April 29 of the same year. The record must have been set up only after this date.

KN 860

Beḷase

ARIE., 1957-58, No. 333

Slab lying in the place called Dēvara-guṇḍi.

Kannada

Saṃgama; Bukkarāya (II ?)

Śaka 1309, Kāttika śu. 1, Sunday=1387 A.D., October 13. But on this date Harihara II was still ruling. Perhaps Bukka II was as yet a prince.

This damaged inscription records the gift a village to Kriyāśakti-yatīśvara by Basava-daṇḍanāyaka who seems to have been the *mahāpradhāna* of the king. The donee, who is highly praised, is stated to have used the gift for the worship of god Mahābaladēva of Gōkarṇa-kshētra and for feeding of the Brāhmaṇas residing there.

KN 861

Haḍava

Summaries, 1946-47, No. 7; KI., VI No. 64

Slab in the house of Nagu Tippayya-gauḍa.

Sanskrit and Kannada, in Kannada

Saṃgama; Dēvarāya (I) ruling from Dōrasamudra

Śaka 1337, Manmatha, Mārgaśira ba. 13, Friday=1415 A.D., November 29.

This badly worn out record refers to Bachaṇṇoḍeya ruling Haive, Tuḷu and Koṅkaṇa regions from his capital at Honnāvura. It registers a gift of land by Maduka-nāyaka, Bīra-nāyaka and Bomma-nāyaka in the presence of god Mahābaladēva of Gōkarṇa-kshētra. The first part of the record refers to the cyclic year Durmukhi corresponding to 1416-17 A.D. Hence it may be concluded that the record came into existence only during that year.

KN 862

Hāru Maskēri

ARIE., 1957-58, No. 334

Slab near the tank of the Gaṇapati temple.

Kannada

Saṃgama; Harihara (II)

Śaka 1313 [current], [Pramōda], Chaitra śu. 10, Sunday=1390 A.D., March 26, Saturday, not Sunday.

This badly damaged inscription records a grant of land and grants for offerings to god Mahābaladēva. The donee of the grant was Bommaṇa-seṭṭi, son of Sāti-seṭṭi.

KN 863

Hirēgutti

ARIE., 1957-58, No. 335

Slab in the Mahāliṅgēśvara temple.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1333 (current), Vikṛita, Vaiśākha śu. 10, Monday=1410 A.D., April 14.

Records the details of a grant of land along with certain privileges, to the ascetic Nāgēndra-tīrtha, the disciple of Vidyāpuri-śrīpāda. The donor of the grant was *mahāpradhāna* Īchapa-oḍeya (Bāchapa-oḍeya ?) who was governing Hayive, Tuḷu and Koṅkaṇa countries from his headquarters at Honnāvura.

KN 864

Jug

Summaries, 1946-47, No. 9, KI., VI, No. 65

Slab in the field of V.S. Nadkarni.

Kannada

Saṃgama; (Dēvarāya I ?) ruling from Dōrasamudra

Śaka 1338, Durmukhi, Kārttika ba. 10, [Mandavāra]=1416 A.D., November 14, Saturday.

It registers a grant of land to Sōma-tārakkura by Mallapa-sāvanta, his *aḷiya* Bommaṇa-nāyaka, Biraṇṇa, son of Bīra-heggaḍe and others. Probably the land was purchased for a token sum, since the same appears to have been gifted in the presence of god Mahābala of Gōkarṇa for running a feeding house, when *mahāpradhāna* Bāchaṇṇoḍeya was ruling Haive, Tuḷu, Koṅkaṇa regions from his capital Honnāvura. All the details are lost. The name of the king is lost. But, on the basis of the titles and the date, it may be assigned to Dēvarāya I.

KN 865

Summaries, 1946-47, No. 10; KI., VI, No. 67

Slab in the field of Subbayya Sannappa Naik Gaonkar.

Kannada

Saṃgama; Dēvarāya-mahārāya [II]

Śaka 1352, Sādhāraṇa, Phālguṇa śu. 3 Thursday=1431 A.D., February 15

It registers an agreement (*voḍambaḍike*) entered into between two *dāyādis*. In this connection it refers to Sōma-tārakkura, Biraṇṇa-nāyaka of Hosagēri who was an *aḷiya* of Bommi-seṭṭi and his *aḷiya* Bommaṇṇa-nāyaka. A gift of land free from taxes appears to have been made on the occasion, after purchase, probably for maintaining a feeding house, in the presence of god Mahābaladēva of Gōkarṇa. *Māhaprdhāna* Tipaṇṇodeya was ruling Haive, Tuḷu and Koṅkaṇa regions from his capital Honnāvura.

KN 866

Uḷavare

Summaries, 1946-47, No. 11; ARIE.. 1957-58, No. 339; KI., VI, No. 70

Slab standing in the field of Kushe Nāyappa-gauṇḍa.

Kannada

Tuluva; Sadāśiva

Śaka 1473, Sādhāraṇa, Āśvīja ba. 5, Bhaumavâra (Tuesday) = 1550 A.D , September 30. The Śaka year was current.

States that *mahāmaṇḍalēśvara*, Sāḷuva Kṛishṇadēvarasa-oḍeya, was governing Nagire, Haive Tulu and Koṅkaṇa *rājyas*. The village Uḷuvare which was under the control of the Sāḷuva chief and the lands which were being enjoyed by Bāḷugeya Dēvapaya and others, were transferred to Sadāśiva-nāyaka, son of Chauḍa-gauḍa of Keḷadi, after purchasing the same for some amount, for the purpose of gifting the same to god Mahābala of Gōkarṇa for daily anointment with *Paṃchāmṛita*, worship and offerings af *avasara-kaṭṭaḷe* and for maintaining a feeding house. The gift was exempted from taxes like *vosage*,*asantāvya*, *kāṇike* etc. It also records a gift for the *bhikshā-svāsthe* to the pontiff Sarasvatī-śrīpāda.

Bhatkal Taluk

KN 867

Bailūru

ARSIE., 1929-30, B.K. No. 117; KI., I No. 53; SII., XV, No. 247

On a slab standing near the Haslara huts.

Kannada

Saṃgama; Dēvarāya II

Śaka 1356, Pramādi, Kārttika ba. 10 = 1433 A.D., November 6, Friday. The Śaka year was current.

Badly damaged. It records a gift of land, free of imposts, by *adhikāri* Saṇṇu-nāyaru, and the *dēśā śamastaru* of Bayilūru ? in conjunction with the pontiff Surēśvara-śrīpāda to Nārāyaṇa-maṭha of Gujjāḍi, for the exposition of *purānas* daily in the Maḍakēśvara temple and for thirty days in the *maṭha* in the month of Sōne *i.e.*, Śrāvana. It was stipulated that he should be invited by the people of the village to attend various ceremonies and festivals like marriages, thread ceremonies, etc. that take place in their houses and that no one should meddle with his other possessions and seek to impose taxes like *mane-haṇa*, *noga-haṇa*, *beḷḷākaruṇe*, *beḷudaṃḍa* etc., on them. Kēśava, son of *nāḍasēnabōva* Gaṇapaṇṇa of Śiriyali wrote the record which was engraved by Iśarāchāri, son Kōṭi-āchāri. Nārāyaṇa-chiṃneya of Sābāle and Nārāyaṇa, (son ?) of Mādhava-jēti and grandson (?) of Saṃbhu datta approved of this. *Mahāpradhāna* Purushōttama-voḍeya is said to be administering Tulu and other *rājyas* from Bārakūru, (In ARSIE., 1929-30 and SII., XV this place is said to be in Honavar Taluk.)

ARSIE., 1929-30, B K. No. 118; KI., I, No. 55; SII., XV, No. 248

On a broken slab lying in the Mārkaṇḍēśvara temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1356, Pramādicha Kārttika ba, 10, Sunday=1433A.D., November 6, Friday. The Śaka year was current.

Contents of the record is same as in No. KN 867 above. Purushōttama-voḍeya is stated to be governing Tuḷu-rājya. Since the stone is broken details are lost.

KN 869

PRKRI., 1939-40, No. 54; KI., I, No. 54

Fragment of a stone in the same temple.

Kannada

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Contents of the record appear to be the same as in Nos. KN 867 above from the same place But the details are all lost.

KN 870

Bastimakki

PRKRI., 1939-40, No. 72; KI., III, No. 9

Stone standing near the *basti*.

Kannada

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1) Śaka 1461, Viḷaṃbi, Jyēshṭha ba. 3, Thursday=1538 A.D., May 16. Śaka year was current ; 2) Tāraṇa, *divaḷige* ; 3) Dhātu, Āśvayuja ba 14, Friday=1516A.D., October 24 ; 4) Viḷaṃbi, *divalige*

Refers to the rule of *mahāmaṇḍalēśvara* Kṛishṇadēvarāya-oḍeya (the Sāḷuva chief ?) over Nagire, Haiva, Tuḷu and Koṅkaṇa. He was the husband (?) of Padmāṃbikā, the sister of Sāḷuva Dēvarāya and Saṅgirāya, the brothers, born in the family of Māvarasa of Nagire.

Narasaṇa-atikāri, son of Saṇṇi-nāyaka of Seṭṭihaḷḷi had a *chaityālaya* constructed at Kannana-baḷiru and the image of Supārśva-tirthēśvara consecrated therein, and made a gift of lands some of which he received from Bhairādēvi-amma, yielding 208 *muḍes* of paddy, besides money, for worship and offerings and celebrating festivals and rituals like *hāladhāre ashṭānnika, jīvadayāshṭami* etc. and feeding ascetics. The charity was to come into force from the 2nd date. The *basti* was later renovated by Bhairu-heggaḍe, son of Saṅgu-nācyaka who also made a gift of lands yielding 101 *muḍes*. This was also to come into force on the second date. The record thereafter registers a gift of land yielding 18 *muḍes* by Saṅgu-nāyaka, son of Saṇṇappa-nāyaka of Honnavura to the *basti* after purchase from *mahāmaṇḍalēśvara* Sāḷuva Immaḍi Dēvarāya-oḍeya, on the third date. Another grant of land by Sātaṇa-nāyaka of Holeya-baḷi (born to Saṅga-bhāṇa at Nagire ?), after purchase from Kṛishṇadēvarāya-oḍeya, the governor, is recorded thereafter. This was to come into operation from the last date cited.

KN 871

Bhaṭkaḷ

PRKRI., 1939-40, No. 39; KI., I No. 39

Slab behind the Pārśvanātha shrine in the compound of Hire-basti.

Kannada

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Śaka 1332, Sarvadhāri, Kārttika śu. [8, Saturday]. In the cyclic year the *tithi* occurred on Saturday, 1408 A.D., Ocotober 27. The Śaka year was 1330.

Indifferently engraved and worn out. Registers the setting up of an epitaph after performing *paṭṭaṇa-samudāya*, in memory of Bhairādēvi, wife of Haiva-bhūpa, the chief of Hāḍuvaḷḷi, by her son *mahāmaṇḍalēśvara* Saṅgirāya-oḍeya.

KN 872

PRKRI., 1939-40, No. 38; KI., I, No. 38

Inscribed stone in the Pārśvanātha-basti.

Kannada

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Śaka 1332, Sarvadhāri, Kārttika śu. 10, Monday. Irregular The cylic year Sarvadhāri occurred on Śaka 1330 when the *tithi* occurred on 1408 A.D., October 29, Monday.

On the death of Mallirāya, son of Haivarasa and younger brother of Saṃgama-bhūpa, the latter (*mahāmaṇḍalēśvara* Saṃgirāya, son of Haivarasa and Saṅkamma, the chief of Hāḍuvaḷḷi ?) provided for the (*samudāya*) congregation of the whole town which had the *niśidi* set up in memory, in the heart of Baṭṭakaḷa. Saṃgirāya is described as *Hāḍuvaḷḷipuravarādhīśvara.*

KN 873

PRKRI., 1939-40, No. 77; KI., III, No. 14

Stone in the Pārśvanātha *basti.*

Sanskrit and Kannada in Kannada

Tuḷuva; Sadāśiva

(1) Śaka 1468 (current), Viśvāvasu, Śrāvaṇa ba· 8 = 1545A.D., July 31, Friday; 2) Śārvari Āshāḍha ba. 13 = 1540 A.D., (Śaka 1462), July 2, Friday. 3) Piṅgaḷa, Krittike (Kārttika) = 1557A.D., October-November; 4) Viśvāvasu, Krttika = 1545A.D., Ocotober-November, 5) Viśvavasu, Krittike(Kārttika)śu. 14=1545 A.D., Ocotober 18, Sunday; 6)Viśvāvasu, Mārgaśira śu· 10, Friday = 1545A.D., November 13; 7) Paridhāvi, Chaitra śu. 10, Chandravāra (Monday) = 1552A.D., April 4

This long but yet probably incomplete record introduces the king as the son of Raṅgarāya who was the son of Kṛishṇarāya, and grandson of Iśvara-bhūpa. He was served (*architaḥ*, by Rāmarāja. Chennaṃāṃbā, same as *mahāmaṇḍalēśvara* Chennabhairādēvi governing Saṅgitapura, Vṛittapura etc. is introduced thereafter. It records several grants made for *āhāradāna* and other religious purposes. A certain *seṭṭi*, son of Dēvu-seṭṭi, the private secretary (*narma suchiva*) of Dēvarasa-voḍeya made a grant of land on the second date noted above. One grant refers to the shops of Ambala once granted by the *halaru-seṭṭikāra-samastaru* for the worship of Pārśvanātha of Hirebasadi, in the name of Dēvarasa-voḍeya, grandson of *mahāmaṇḍalēśvara* Dēvarasa-voḍeya. This is said to have been made at the expiry of the month Krittike(Kārttika)of the year Piṅgaḷa. The editor of the record (Sri R. S. Panchamukhi) has equated this date with 1557 A.D., But this would be nearly 5 years later than the year Paridhāvi(=1552 A.D.,) on which date Chennabhairādēvi herself made a grant, with the consent of the local body of traders to the effect that they would undertake to safeguard. There is also a reference to the provision made for the golden *prabhāvaḷi*. Some of the lands granted were purchased or held on rental basis *vāra* or *antarāruvāra*) and some female donors-like Nāgarasi-adhikārti, Bommarasa-adhikari and daughter of Bommaṇa-seṭṭi, Saṅkama-nāyakiti, the daughter-in-law (or neice *sose*)of Nagappa-seṭṭi-also figure herein making grants of land or money (*hiriya nija-varaha ga; hiriya guḷige nija ga varaha*). On the fifth date, 1545A.D., we find Dēvasēnadēva, disciple of Guṇabhadra-bhaṭṭāraka of Kāraṃje making a grant for god Pārśvanātha of Hiriya-basadi. Nāraṇadēva-nāyaka, son of Guḍiliṅga-nāyaka made a gift, in the name of his younger brother Yeṃkappa-nāyaka, for anointment with milk(*hāla-dhāre*) of the *sāhasra-pada*

Chandranāthasvāmi in the upper storey(*nele*) at Bīdare and also a gift for the Brāhmaṇa who maintains the water-shed (*aravaṭṭige*) near the hero-stone set up in memory of that Yeṃkappa-nāyaka. The inscribed stone appears to have been set up after the latest date mentioned above, viz. 1557 A.D.,

KN 874

PRKRI., 1939-40, No. 80; KI., III, No. 17

Slab standing in the compound of Baṇṇa-basti.

Sanskrit and Kannada in Kannada

. . . .

Śaka 1471, Naḷa, Kārttika śu. 5 = 1556 A.D., October 8.

The first part of the record upto line 29, in Sanskrit, is said to be the composition of the poet Vardhamāna-muni. This refers to Chennabhairava-mahādēvi, daughter-in-law of Kṛishṇadēva (and daughter of Bhairādēvi) and her minister Jeṭṭi-nāyaka. Nāraṇa-nāyaka, son of Viraṇa-nāyaka, a general of Bhairādēvi and Timmarasa got a *chaityālaya* for Vardhamāna-jinēndra erected and made a gift of lands for worship etc., after purchase from *mahāmaṇḍalēśvara* Chennabhairādēvi. The gift was made also for celebration of several festivals like *Karttika-pūje*, *Śivarātri*, *Jivadayāshṭami*, *Yugādi*, *Śruta-pañchami*, *nalu batu* (*hālina-abhishēka*) in the month of Śrāvaṇa, *ashṭāhnika daśalakshaṇa-pūje*. It refers to several dishes to be served every day of the week like *sojige-tuppa* on Sunday, *sōvaḷike-pāyasa* on Monday, *uṭada-dadhige* (?) on Tuesday, *yeṇṇe-ghārige* on Wednesday, *kaṇike-ghārige* on Thursday, *muditige* (?) on Friday and *hārasukki* (?) on Saturday. The record mentions the donor's wife Liṅgammā and his sister Saṅkamāṃbā whose daughter Mallarasi had married Timma.

KN 875

PRKRI., 1939-40, No. 75; KI., III, No. 12

Hero-stone near the Pārśvanātha basti.

Kannada

Tuḷuva; Achyutarāya

Śaka 1465, Śubhakṛit, Kārttika ba. 15, Monday = 1542 A.D., November 6, Monday, f.d.t. 29 The Śaka year was current.

Mahāmaṇḍalēśvara, *Saṅgitapuravarādhīśvara* Chennādēvi-amma, daughter-in-law of Dēvarasa-vōḍeya was governing Hāḍuvaḷi, Baṭakaḷa and other kingdoms under the orders of the king. It commemorates the death of Eṃkappa-nāyaka, brother of Nāraṇadēva-nāyaka and the *aḷiya* (nephew ?) of Liṅga-nāyaka who stopped the *paraṅgadavaru* at the gate of the palace when Kapitamēra, the Paraṅga, laid seize to Baṭakaḷa and having burnt the city marched on the palace. The hero who fell in the fight after killing the enemies, was attached to the service of Gururāya-voḍeya.

KN 876

PRKRI.; 1939-40, No. 76; K I., III, No. 13

On the hero-stone near the *basti* containing KN.875 above.

Kannada

Tuḷuva; Achyutarāya

Śaka 1465, Śubhakṛit, Kārttika śu. 15, Monday=1542 A.D., October 23.

Mahāmaṇḍalēśvara Chennādēvī-amma, daughter-in-law of Dēvarasa-voḍeya, was governing Hāḍuvaḷi, Bhaṭakala and other *rājyas* from her capital Saṅgitapura. The record refers to the death of Eṃkappa-nāyaka, brother of Nāraṇadēva-nāyaka, the son-in-law (nephew) of Liṅga-nāyaka, the servant (*ūḷiga*) of the queen, in a fight against the *paraṅgadavaru* (Cf. KN, 875 above) and registers a grant of land of the sowing capacity of 10-1/2 *muḍis* of paddy to Nāraṇadēva, after having detenanted it(*kuḷava kaḍidu*) from the previous tenants. This land, granted in memory of the hero, was to pass to the female descendant as gift (*heṇṇiṃge-dāna*) and to the male descendants by right of succession (*gaṇḍiṃge-mūla*). Nāraṇadēva, in turn, made a grant of 60 *muḍis* of paddy for feeding and 12 *muḍis* for *hāludhāre* (milk anointment) in the Hiriya-basti, to be performed in the name of his brother Eṃkapa-nāyaka.

KN 877

Hāḍuvaḷḷi

PRKRI., 1939-40, No. 45; KI., I, No. 46

Hero-stone in Maṭhada-basti.

Kannada

Saṃgama; Vijaya Bukkarāya

Śaka 1345 (expressed by the chronogram *bāṇa-gati-lōka-himāṃśu*) Śubhakṛit, Śravaṇa ba. 13, Wednesday=1423 A.D., August 4.

Introduces *mahāmaṇḍalēśvara* Saṃgirāya-oḍeya of Hāḍuvaḷḷi son of Mādarasa-oḍeya on the one hand, and Kēśvadēva-oḍeya, (son ?-*vaṃśōddhāraka*) of Haivarāja-oḍeya, the chief of Nagire and *aḷiya* Saṃgirāya-oḍeya, and seems to state that in the expedition led by the latter against Hāḍuvaḷḷi joined by (?) Maṃgarasa-oḍeya, a hero named Isaraṇṇa-nāyaka fought on behalf of Saṃgirāya-oḍeya (of Hāḍuvaḷḷi, ?) and died. Bomma-nāyaka set up the hero-stone made by Isarāchāri, son of Kēśava-āchāri and (?) Maṇi-āchāri, son of Rāmāchari. Cf. Nos. KN. 880-881 below from Kaikiṇi.

KN 878

PRKRI., 1939-46, No. 52; KI., I, No. 52

Hero-stone standing near the Maṭhada-basti

Kannada

[Saṃgama], ...

Śaka 13[4]5, Śōbhakṛit, Mārgaśira ba. 10, Vaḍḍavāra = 1422 A.D., December 8, Tuesday, Damaged. When *mahāpradhāna* Virupaṇṇa-oḍeya, governing from his capital at Bārahakanyāpura, was camping at Bayidūru with the *ballāḷus* (soldiers ?) of the *hattukēri* of Bārakūru ,*mahāmaṇḍalēśvara* Saṃgirāya-voḍeya of Hāḍavaḷḷi seems to have attacked him. The epigraph records the death of [Kōṭi]yaṇṇa-nāyaka. Mābaṇṇa-nāyaka and Bāṅki-nāyaka set up the hero-stone prepared by Yisarāchāri, son of Kēśava-āchāri and his son Māṇiyāchāri. Details are lost. It refers to the servant [*baṃṭa*] Nāraṇa-nāyaka of Chaturāvaḷi, Timmaṇa-nāyaka, probably the *aḷiya* of Bammaṇa-nāyaka and others.

KN 879

PRKRI., 1939-40; No. 49; KI., No. 49

Stone standing at Hire-basti.

Kannada

. . . .

Śaka 1352 (expressed by the chronogram *akshi-śara-śikhi-indu*). Saumya, Śrāvaṇa śu. 1, Manadvāra = 1429 A.D, July 2. Saturday.

This record in Kannada prose and verse contains a description of the Tuḷu country and Saṅgitapura therein. Saṃga-bhūpa, son of Bhairalarāṇi (of Vēṇupura ?) and Haiva of Nagire, had two sons Haiva and Maṅga. When Saṃga was ruling, his preceptor Māṇikasēna, disciple (*suta*) of Jayasēna desirous of observing *sallēkhana*, fasted for 33 days and died. The importance of *sallēkhana* is described in the record. Saṃga-bhūpa set up the *niśidi* stone after performing *paṭṭaṇa-samudāya*. Yisarāchāri, son of Kēśavāchāri made (engraved) the stone.

KN 880

Kaikiṇi

PRKRI., 1939-40, No. 34; KI., No. 34

Hero-stone near the Jaina basti.

Kannada

Saṃgama; [Hari]rāya-Dēvarāya [Harihara II]

Śaka 1300, Durmukhi. Irregular. Śaka 1300 corresponds with the cyclic year Durmati = 1381-82 A.D. If Durmukhi it would be 1378-79 A.D.,

States that *haḍapada* Nāgaṇṇa-oḍeya who was governing Haiva, Koṅkaṇa and other provinces from Honnāvura led an expedition agaigst *mahāmaṇḍalēśvara* Kēśavadēva-voḍeya of Nagire, when Jakaṇṇa-nāyaka, son of Vodisara-nāyaka and grandson of Bommaṇṇa-nāyaka fell in the battle (fought on behalf of Kēśavadēva). Bommaṇṇa-nāyaka's son (hero's father ?) set up the hero-stone. Kēśavadēva is discribed as *siddha-siṃhāsanādhīśvara*. On the date of the record Dēvarāya (I ?) was yet a prince. The king bears epithets like *Rāya-rājaguru* and *vādi-pitāmaha*.

KN 881

PRKRI., 1939-40, No. 35; KI., I, No. 35

Hero-stone near Jaina Basti.

Kannada

Saṃgama; Harihararāya (II)

Bahudhānya, Pushya śu. 1, Thursday. The *tithi* = 1398 A.D., December 10, Tuesday. The Śaka year was 1320.

The king is described as *rāya-rājaguru* and *rāya-vādi-pitāmaha*. Maṇgappa-daṇṇāyaka, the *mahāpradhāna* having attacked the Tuḷu-kingdom camped at Bidire and overwhelmed the Chauṭas and himself proceeding father, left behind an army led by *mahāmaṇḍalēśvara* Haivarasa-oḍeya. The Chauṭa having attacked them Tamma-nāyaka and his father *rājaguru* Jakkaṇṇa-nāyaka of Gāvaṇigara-baḷi attacked the enemy and in the fierce encounter lost their lives. Tamma-nāyaka, the uncle, and Bommaṇṇa-nāyaka, the younger brother of the hero Tamma-nāyaka set up the stone, Sri Panchamukhi says that he joined the Chauṭas. But it appears that he fought against the Chauṭas and on behalf of Maṅgappa. Cf. KN 882 below of the same date and from the same place.

KN 882

PRKRI., 1939–40; No. 36; KI., I, No. 36

Hero-stone in the same place

Kannada

Saṃgama; Harihararāya (II)

Bahudhānya, Pushya śu. 1, Thursday = 1398 A.D., December 10, Tuesday.

Contents are also similar to KN 881 above. But the hero who laid down his life was Jakaṇṇanāyaka, son of Bommaṇṇa-nāyaka, the *rājaguru* of Nagire. The same idea is also expressedin 3 verses in this record.

KN 883

PRKRI., 1930–40, 43; KI., I, No 40

Hero-stone standing near the Jaina- basti.

Kannada

Saṃgama; Dēvarāya I

Śaka 1337, Manmatha, Jyēshṭa śu. 3, Sunday = 1415 A.D., May 26, if the *tithi* were ba. 3.

When *mahāpradhāna* Saṃkharadēva-oḍeya was camping with his Tuḷu army at Baṭakaḷa in an expedition (? *rājakarya*), *mahāmaṇḍalēśvara* Saṅgirāya-oḍeya, son of *mahāmaṇḍalēśvara* Haivarasa-oḍeya encountered them with an army at Bhaṭṭakaḷa. In the battle that followed Mābu-nāyaka, son of Lōka-nāyaka of Haḷigēri fought heroically and died. His father setup the hero-stone sculpted by Māṇiyāchāri, son of Yisarāchāri.

KN 884

PRKRI., 1939–40, No. 41; KI., I No. 41

Stone in the Parśvanātha-basti.

Kannada

Saṃgama; Dēvarāya I

Śaka 1340, Hemalambi, Phālguṇa śu. 5, Sunday. The *tithi* corresponds regularly with 1417 A.D., February 21, Sunday of Śaka 1338, Durmukhi.

Śaṅkara-kshitipāla, the king's minister was administering the Tuḷu country in which Kaikiṇi was situated. Pāyaṇṇārya, a devotee of Vidyānanda, described as *traiyidya-chakrēśvara* of Balātkāra-gaṇa and Sarasvatī-gachchha, had a *basadi* of Pārśvanātha with *gōpura*, *maṇṭapa*, *prākāra* etc. built at Kaikiṇi for the worship of Pārśvanātha therein and made a gift of land of 30 *hānes* after purchase. It also registers gifts by others like Saṅgirāya-arasa of Nagire, the seven *jananis* of Kāyikaṇi and others. Kōṭiyaṇṇa-nāyaka of Sōde also made a gift of land purchased by Saṅgirāya-arasa who stipulated that 12 *muḍes* of paddy was to be given to each of the *bastis* at Kāyikaṇṇi, Śirāli and Maṅki.

KN 885

PRKRI., 1939-40; No. 42; KI., I, No. 42

Hero-stone near Jaina basti.

Kannada

Saṃgama; Vijaya [Bukkarāya III]

Śaka 1341 (in words), Śōbhakṛit, Śrāvaṇa-amāvāsya, Friday = 1423 A.D., August 6. Śaka year is a mistake for 1345.

When *mahāmaṇḍalēśvara* Kēśavadēva-oḍeya, grandson(*momma*)of Haivarasa-oḍeya of Nagire attacked the Hāḍuvaḷḷi-rājya ruled by Saṃgirāya-oḍeya, Tamma-nāyaka, son of Chauḍa-nāyaka fought in the battle at Asakeyataḷiru and died. His son-in-law (*aḷiya*)Mābe-nāyaka son of Dēva-nāyaka, the younger brother of *sabhtatikāri* (?) Jakkaṇṇa-nāyaka, *bīrāḷuva* Tamma-nāyaka and his son Tammaṇṇa-nāyaka set up the hero-stone.

KN 886

PRKRI., 1939-40; No. 44; KI., I, No. 44

Hero-stone near Parśvanātha basti.

Kannada

Saṃgama; Vijaya Bukkarāya (III)

Śaka 1341 (in words) Śōbhakṛit, Āshāḍha ba. 13, Wednesday. Irregular. Probably = 1423 A.D., August 4 (Śaka 1345, Śrāvaṇa ba. 13).

Contents same as No. KN 885 above.The hero that died in the battle was Saṃgaṇa-nāyaka, younger brother of Tamma-nāyaka. Haivaṇa-nāyaka, elder brother of the decased and Bomma-nāyaka, the *aḷiya* set up the stone.

KN 887

PRKRI., 1939-40; No. 45, KI., I No. 45.

Hero-stone near the Kaikiṇi bridge.

Kannada

Saṃgama; Vijaya Bukkarāya (III)

Śaka 1345 (in words),Śōbhakṛit, Śrāvaṇa-amāvāsya ,Wednesday. Irregular The *tithi*=1423 A.D. July 7, Wednesday if it is according to *Pūrṇimānta* system.

Damaged. Records the death of Tamma-nāyaka in a battle fought between *mahāmaṇḍalēśvara* Kēśavadēva-oḍeya *aḷiya*, of Haivarasa and Saṃgirāya-oḍeya, of Haḍuvaḷi. Mābu-nāyaka, the *aḷiya* (nephew) of Tamma-nāyaka, the deceased, set up the stone.

KN 888

PRKRI., 1939-40, No. 47; KI., I No. 47

Hero-stone under the mango tree near the Kaikiṇi bridge.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1347 . . . . . = 1425-26 A.D.

Damaged. States that *mahāpradhāna* Bhānappa-voḍeya was ruling from Honāvura, when probably a battle was fought between him and [Kē]śava-voḍeya of Nagire. Details are all lost. It refers to Dēvaṇa-nāyaka who was probably the hero that fell in the battle-field and to the village Maṃki

KN 889

PRKRI., 1939-40, No. 48; KI., I. No. 48

Hero-stone near Jaina-basti.

Kannada

Saṃgama; Dēvarāya II

Śaka 1349, Plavaṃga, Dvitīya Vaiśākha śu. 5, Thursday=1427A.D., May 1.

Mahāpradhāna Timmaṇṇa-voḍeya was governing Haiva, Tuḷu and Koṅkaṇa from the capital Honnāvura. Ummala-marakāla, the chief of the Hañjamāna merchants left Honnāvura and settled at Kāsarakōḍu, with his followers due to his differences with the governor.

Later, he sought the intervention of *mahāmaṇḍalēśvara* Saṅgirāya-voḍeya of Nagire to arbitrate. Saṅgiaya deputed his minister Saṅgava Kōṭīśvara-nāyaka of Davutara-baḷi, born at Kūruseyapura, and 1000 soliders to Kāsarakōḍu. Timmaṇṇa-voḍeya accompanied by the *mūṟuchāvaḍi* warriors of [Keṃ]guti Honnāvura treacherously attacked Kāsarakōḍu and behaved roughly with the females of the Hañjāmāna. Kōṭīśvara-nāyaka now opposed the king's forces and rescued the men and women including Ummara-marakāla, transported them through ferries to safe places and in the fight that followed fought bravely and died–Aṇṇu-nāyaka, younger brother of Kōṭēśvara, set up the stone made by Māṇiyāchāri, son of Rāmāchāri.

KN 890

PRKKI., 1939–40, No. 50; KI., I. No. 50

Hero–stone in the same place.

Kannada

Saṃgama; Dēvarāya II

Śaka 1353, Virōdhikṛit, Chaitra śu. 5, Wednesday=1431 A.D., March 29, Sunday. Regular for 1430 A.D., March 29, if the year was Śaka 1352, Sādhāraṇa.

When *mahāpradhāna* Lakhaṇṇa-voḍeya was governing Honnāvura-rājya, Bhairavadēva of Asakaḷi disassociated himself from *mahāmaṇḍlēśvara* Saṅgirāya-oḍeya of Nagire and joined Saṅgirāya of Hāḍuvaḷḷi. They together met the enemy along the boundaries of Kōṭa, near Kaikiṇi when [illegible]-nāyaka, son of Bommaṇṇa-nāyaka of Haḷivāni fell fighting on behalf of his master Bhairavadēva. Lakhaṇṇa then joined Saṅgirāya of Nagire in an effort to capture Hāḍuvaḷḷi. In a battle fought Kasuva Isaraṇa-nāyaka, son of Bommaṇa-nāyaka fell fighting on behalf of Bhairavadēva. Kēśava-nāyaka and Māḷu-nāyaka, brothers of the hero set up the stone. The first battle was fought within Nagire kingdom while in the second the offensive was taken by Lakhaṇṇa, as a revenge.

KN 891

PRKRI., 1939-40, No. 56; KI., I. No. 56

Hero–stone in the same place.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1360, Kāḷayuktākshi, Pushya śu. 7, Thursday=1438 A.D., January **2**. The Śaka year was current.

When *mahāpradhāni* Antappa-voḍeya who was governing Haive, Tuḷu and Koṅkaṇa provinces from his capital at Honnāvura, marched with his army over the Nagire kingdom, *mahāmaṇḍalēśwara* Bhairavadēva-voḍeya of Nagire met him in the battlefield at Maṅki. In the fight that followed Tiruku-nāyaka, a servant of Bhairavadēva, and *aḷiya* of Kōtiyaṇṇa-nāyaka died. Kōṭiyaṇṇa, the deceased's younger brother set up the hero-stone, engraved by Yisaraṇa, son of Kōṭi

KN 892

PRKRI., 1939-40, No. 60; KI., I, No. 60

Hero-stone in the same place,

Kannada

Saṃgama; Virūpāksha

Śaka 1384 (in words)Tāraṇa. Irregular. Śaka1384 corresponds with Chitrabhānu = 1462-63 A.D.

Immaḍi Bhairavēśvara of Nagire was ruling the Nagire-rājya, when his servant Ānavaliya Siriyaṇṇa-nāyaka of Dēvatuḷarā-baḷi appears to have laid down his life in an attack upon Saṅgītapura. The later portion of the record is damaged and the details lost.

KN 893

PRKRI., 1939-40, No. 61; KI., I. 61

Hero-stone leying under a mango tree near Kaikiṇi bridge.

Kannada

Saṃgama; Virūpāksha

Śaka 1394, Khara, Āśvayuja śu. 5, Ma = 1471A.D., September 19, Thursday. Śaka year was current.

When *mahāmaṇḍalēśvara* Bhairavadēva-voḍeya of Nagire was governing Nagire and Honnāvura *rājyas* in conjunction with his younger brother Mallirāya-voḍeya, serious differences between them led to quarrels and *mahāmaṇḍalēśvara* Indaradēva-voḍeya who was governing Hāḍuvaḷḷi encountered the forces of Mallirāya-oḍeya, Bemme-nāyaka, son of Desiga-nāyaka and *aḷiya* of Sivadēvati-nāyaka, born at Hēḷuṃbe, a servant of Mallirāya-voḍeya died in the battle. Kellake-nāyakiti, younger sister of Chelima-nāyaka, set up this stone, prepared by Baichāchāri, son of Kōṭi-vōja, of Mūḍakkarisi in memory of her brother.

KN 894

PRKRI., 1939–40, No. 62; KI., I, No. 62

Hero-stone near the Jaina basti.

Kannada

Saṃgama; Virūpāksha

Śaka 1404, La(Pla)va, Chaitra ba. 4, Monday=1481 A.D., March 19. The Śaka year was current.

When *mahāmanḍalēśvara* Dēvarasa-voḍeya, *aḷiya* of Sāḷuva Mallirājēndra was governing Nagire, Tuḷu and Haive *rājyas* and Raṇagabha-nāyaka, son of Āju-nāyaka was administering Haīve-rājya under his command, and *gōpradhāna* Kēsarikhān was governing Gōve at the instance (?) of the Sultān of Bedire (Bidar), Nizamuddin Mulk along with many ministers (*Vajilaru*) attacked Miḍije from Gōve. Kallaṇṇa-nāyaka, Bhayiru-nāyaka and Tammaṇṇa-nāyaka, sons of Kallu-nāyaka of Sōde, having heard that their master Gabhi-nāyaka and Dēva-nāyaka had been captured, fell upon the muslim force (*turuka-daḷa*) and died in the battle.

KN 895

PRKRI., 1939–40; No. 63; KI., I, No. 63

Hero-stone in the same place.

Kanaada

Saṃgama; Virūpāksha

Śaka 1404, Plava, Chaitra ba. 4; Monday=1481A.D., March 19.

Damaged. *Mahāmaṇḍalēśvara* Dēvarasa-voḍeya of Nagari was governing Tuḷu and Haive *rājyas* while under his orders Raṇagabhī-nāyaka, described as *Aḍakeyakuḷya·puravarādhīśvara* was administering Haive-rājya. A Mohammedan ormy (*turika-pāya-daḷa*) led by Kēsarikhān appears to have attacked the Haive country through Gōve when Raṇgabhī-nāyaka and his younger brother Dēvu-nāyaka fell upon the enemy and after killing several, themselves got killed. *Kathāri Sāḷuva* Mallirājēndra is mentioned in the record. Probably Dēvarasa-voḍeya was his nephew (*aḷiya*). See KN 896 below.

KN 896

PRKRI., 1939–40, No. 64; KI., I, No. 64

Hero-stone in the same place.

Kannada

Saṃgama; Virūpāksha

Śaka 1406=1484-85 A.D.

Damaged. *Mahāmaṇḍaleśvara* Dēvarasa-oḍeya, sister's son (*aḷiya*) of *Kaṭhāri Sāḷuva* [Malli] rājēndra of Nagire was governing Tuḷu and Haive *rājyas* and at his instance a certain nāyaka (*Aḍakekuḷi-puravarādhīśvaṛa* (probably Raṇagabhi-nāyaka), was administering Haive-rājya when a Mohammadan army attacked Miḍaje. Raṇgabhi-nāyaka was killed in the encounter. Maḍagōve is mentioned. Cf. KN 895 above.

KN 897

PRKRI., 1939-40, No. 68; KI., I, No. 68

Hero-stone near Pārśvanātha-basti.

Kannada

Tuḷuva ; Kṛishṇarāya

Śaka 144[3], Vishu, Phālguṇa ba. 3=1522 A. D., February 13, Thursday.

Slightly damaged. When *mahāmaṇḍalēśvara* Immaḍi Dēvarāya-voḍeya governing Nagire, Haive, Tuḷu and Koṅkaṇa*rājyas*, fell upon the army of the Portuguese(?) captain of Gōva (*Gōveya Paṛaṅgada kapita*) at Māḍagōve, several heroes died after piercing the horses and killing the enemies. Tammi-nāyaka was one of them and in his memory his brothers set up the hero stone which was engraved by Timmaya, son of Peṭala Timma-nāyaka, servant (*baṇṭa*) of Tammu-nāyaka of Gōvurakōṭiya Kaḷuva. The brothers of the hero, Tammu-nāyaka, Timmanāyaka, Vīra-nāyaka, and Dēvarasa-nāyaka are described as his senior mothers (*hiriyatāyi*) sons.

KN 898

PRKRI., 1939-40; No. 69; KI., I, No. 69

Hero-stone near *honnehakkalu*.

Kannaḍa

Tuḷuva; Kṛishṇarāya

Śaka 1442, Vishu, Phālguṇa ba. 3=1522 A. D., February 13, Thursday.

Contents are similar as in KN 896 above. Viru–nāyaka, son of Bhairu–nāyaka, and grandson of Biraṇa–śāvanta *alias* Isara–heggaḍe of Voleya-baḷi(?)along with his servants (*vōleyākāra*, and Hananda-heggaḍe attacked the cavalry of Mōhara (?), the captain(*Kapita*) of the *paraṅga* army of Gōve, and died.

KN 899

PRKRI., 1939–40; No. 71; KI., III, No. 8

Hero–stone near the Jaina *basadi*.

Kannada

Tuḷuva; Achyutarāya

Śaka 1452, Vikṛita, Mēsha, Vaiśākha–kṛishṇa 10, Friday = 1530 A.D., April 22.

Mahāmaṇḍalēśvara Gururāya–voḍeya who was governing Haḍuvaḷi–rājya, is stated to have invaded Nagire–rājya which was being ruled by *mahāmaṇḍalēśvara* Immaḍi Sāḷuva Kṛishṇadēvarasa–voḍeya. The two forces met on the open field near Nagire when Gururāya loosing his ground had to take shelter under Yisaradēva–nāyaka of Kāyikiṇi, son of Bommaṇa–nāyaka and grandson of Kaḷuva Māḷu–nāyaka. This Yisaradēva–nāyaka thereupon lashed against the enemy, seized the golden *kakkaḍa* (dagger or sword ?) and lost his life. Some *nāyakas* (named) set up the hero–stone which was got prepared by Timmaya, son of Peṭala Timma–nāyaka, servant (*bamṭa*) of Kaḷuvana Tammu–nāyaka of Gōvurakōṭe,

KN 900

PRKKI., 1939–40, No. 74; KI., III, No. 11

Slab standing in Pārśvanātha–basti.

Kannada

. . . . .

Śaka 1465, Śubhakṛit, Bhādrapada ba. 10, Monday = 1542 A.D., September 4. The Śaka year was current.

It refers to *mahāmaṇḍalēśvara* Kṛishṇadēvarasa–oḍeya as the governor of Haiva, Tuḷu and Koṅkaṇa countries and records several gifts, by several persons. One of them is a grant of land by Nēmichandradēva of Balātkāra–gaṇa, after purchase, for the milk anointment (*hāladhāre*) of god Pārśvanātha of the *basti* of Kāyikaṇi while another is by his disciple Pāriśvadēva. A third of them is a renewal of a gift of land originally made by Immaḍi Dēvarāya–

oḍeya the *māvāji* (uncle or, father-in-law?) of Kṛishṇadēvarasa for feeding, which had, however, lapsed as a result of foreign invasion. The *sēnabōva* of Koḍakaṇi was enquired of the same with reference to village documents in his custody and the grant was renewed after excluding the grants of land made by Nēmichandradēva and his disciple. It also registers gifts by Gommaṭadēvi-nāyatı,, daughter of Kōṭi and Yisaraka-nāyakiti. daughter of Sātuseṭṭi of Toḷahara-baḷi, besides several others. The record gives details of transactions concerning these gifts, and also refers to silver *hons* (*beḷḷiyas hoṃnu*), *chi.ga* (*chikka gadyāna* ?) measures like *side*, *haḍāḷu* (*?*) etc.

KN 901

Māvaḷḷi

PRKRI., 1939-40, No. 79; KI., III, No. 16

Slab in *honnehakkalu.*

Sanskrit and Kannada in Kannada

. . . . .

Śaka 1470, Plavaṃga, Jyēshṭha śu. 10 = 1547 A.D., May 29, the Śaka year being current.

Refers to Sāḷuva Kṛishṇadēvarāya-voḍeya as governing Nagire, Haive, Tuḷu and Koṅkaṇa from his capital at Gerasoppe. Maḷu-nāyaka, son of Mallarasa-nāyaka and Saṇṇakka, got a new *chaityālaya* built at Māvaḷḷi of Kāyakaṇi in the site purchased from Saṃbudēva-nāyaka and others, grandsons of Sirugu-heggaḍe of Siriyana-baḷi of Māvaḷi, installed the image of Pushpadanta-tīrthaṅkara and made a gift of lands for daily worship and occasional special services accompanied by musical instruments like *ḍoḷu*, *jēghaṭe* and *śaṅkha.* It further records grants by others like Haivaṇa-nāyaka, Saṅgirāya-nāyaka, son of Pārśvadēva-nāyaka etc. mainly for *hālu-dhāre.* Saṇṇakka, mother of the chief donor and her four brothers (named) were all born to Mallidēvi of Nagire and her husband Saṅga-bāṇasiga of the Siriyana-baḷī of Kāyakaṇi.

KN 902

Mūḍa Bhaṭkaḷ

PRKRI., 1939-40, No, 70; KI., III, No. 7

Broken stone standing in the Śankaranārāyaṇa temple.

Kannada

Tuḷuva ; Kṛishṇarāya

Śaka 1449, Sarvajit, Mārgaśira śu. 15, Saturday, lunar eclipse=1527 A. D., December 7.

Gururāya-vodeya, son of Saṅgirāya-vodeya was governing Baṭakaḷa and other *rājyas* from his capital at Saṃgītapura. Kalpa-joyisa, son of Siriyaṇa-jōyisa of Vaśishṭha-gōtra had caused an Īśvara temple and a *maṭha* attached to it, to be built at Baṭakaḷa and made grats of land for feeding therein. This grant is renewed by Dēvappa-jōyisa of that family after getting it detenanted(*kuḷava-kaḍidu*) by *mahāmaṇḍalēśvara* Gururāya-oḍeya. It further renews gifts of one *mūḍe* of paddy made earlier by Yindarasa-voḍeya to Kallapa-jōyisa, and also of money income. The gift lands were inclusive of the water(*nīrū-dari*-canal),house site, *aṃgōḍu*, dry land, trees, fruits *beṇa*, *biḷrru* etc.

KN 903

PRKRI., 1939–40, No. 78; KI., III, No. 15.

Slab standing in Ambālkaṭṭi.

Kannada

. . . .

1) Śaka 1473, Sādhāraṇa, Āshāḍha ba. 1, Saturday=1550 A.D., June 29, Sunday. The Śaka year was current. 2) Śaka 1455, Nandana, Jyēshṭha śu. 13=1532 A. D., May 16, Thursday, f. d. t.. 15; 3) Śaka 1468, Viśvāvasu, Śrāvaṇa śu. 10=1545 A. D., July 18, Saturday, f. d. t. 23, the Śaka year being current; 4) Śaka 14[34], Prajōtpatti, Bhādrapada śu. 1 [10 =1511 A. D., September 2, Tuesday. The Śaka year was current.

This is a composite record put on stone after the first date noted(1550 A. D.) *Mahamāṇḍalēśvara* Chennādēvi-amma made a gift of land at Mūḍa Baṭṭakaḷa, after detenanrting it for the service of *paṃchāmṛita* to the Chauvisa-tīrthaṃkara *basti* built by her grandmother (*ajjiyamma*) Vīrādēvi, wife of *mahāmaṇḍalēśvara* Gururāya-voḍeya. The *indra* (priest) of the *basti* was to receive the *gēṇi* (annual rent) of 60 *muḍes* of paddy and maintain the gift. Three earlier grants also are recorded. On the second date a gift of land was made after purchase for 850 *varahas* from Dēvappa-jōgi and Sāṇṇadēvappa and their parents Indagaṇa-adhikāri and Nāgarisi, by Vīrādēvi-amma, queen of Gururāya-voḍeya, son of Saṅgirāya administering Baṭṭakaḷa and other regions from saṅgītapura. The gift was made for celebrating several festivals like *jīvadayāshtami*, *Śrutapañchḷmi*, *śrāvaṇa*, *śōḍasśa-bhāvane-puje* and *hāladhare*. On the last date mentioned, which in fact, is the earliest date–1511 A. D.,– Maḍi-śeṭṭi, younger brother of Kāsīyaṇa-seṭṭi made over some lands to Queen Vīrādēvamma. But the record here is damaged and details are lost. Chennādēvi-amma, queen (daughter-in-law (neice ?) of Dēvarasa-voḍeya made another grant of land on the 3rd date to her grandmother Vidārēvi who appears to have made it over to the *basti*. The later pare of the record is damaged.

KN 904

Muṇḍoḷḷi

PRKRI., 1939-40, No. 37, KI., I, No. 37

Two fragments lying in the temple of the goddess,

Kannada

[Saṃgama; Dēvarāya I]

1 Śaka 1330, Sarvajit, Kuṃbha 12, Bṛihaspati in Vṛishabha, Punaravasu-nakshatra, Thursday According to lunar reckoning Phālguṇa śu., 12 fell on Wednesday. 1408 A. D., February 8, f. d. t., 14. The cited *tithi* fell, on February 6 Monday; **2)** Śaka [13]36, Vijaya, Jyēshṭha śu. 10, Chitrā, Tuesday. Irregular. *Tithi*, 1413 **A.** D., May 10, Wednesday, Pūrvā phālguṇa, Śaka year being current. But, in the cyclic year Jaya, the details correspond to May 29, Tuesday.

Both the fragments appear to belong to one record. Śaṅkaradēva-oḍeya was governing Tuḷu-rājya from Bārakanyāpura, under orders from king Dēvarāya, when on the first date some land was purchased by Śaṃbhudēva, free of imposts, amounting to 12 *hons* which was gifted by him for feeding a Brāhmaṇa daily during the *chāturmāsya* (four months of rainy season) in the *Chatra-maṭha Bārakūru* and feeding house). Details are lost.

KN 905

PRKRI., 1939-40; No. 58; KI., I. No 58

Stone in the same temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1398 (in words), Kshaya, Vaiśākha-pauṛṇami, Monday, Siṃha in Bṛihaspati = 1446 A.D., April 11, lunar eclipse, the month being Adhika Vaiśākha.

Mahāpradhāna Ācharasa-voḍeya who was governing. the Tuḷu country from Bārakūru, made a grant of 12 *hons* to Purushōttama-bhaṭṭa, son of Vāmana-upādhyāya of Muṇḍavaḷḷi in

Baṭakaḷa, for reciting *Dēvīmahātmyā* during the four months of *chāturmāsya* in the temple of Durgā, every year for the merit of the king. The gift amount was to be paid from out of the *kuḷa* tax to be paid to the palace annually by the villagers of Malle, after making necessary adjustments towards the 11 *hons* to be paid towards an earlier gift by the residents of Muṇḍavaḷi. The *nāḍu*, *nakhara* and others figure as witnesses.

KN 906

PRKRI., 1939-40, No. 59; KI,, I, No. 59

Fragment of a stone lying in Makkimaṭṭi.

Kannada

[Saṃgama; Dēvarāya II]

Śaka 1368, Kshaya . . . . ., Monday, Siṃha in Bṛihaspati. Probably = 1446 A.D., April 11(?)

Damaged. Seems to register a grant of money (3 *hons*, 10 *tāras*) by Ācharasa-voḍeya governing the Tuḷu kingdom from Bārakūru (?) to god Narasiṃha of (Muṇḍavaḷḷi in) Bhaṭakaḷa, made over to an ascetic (name lost). The amount was to be paid out of the *kuḷa* to be paid to the palace. Details are lost.

KN 907

Muruḍēśvara

PRKRI., 1939-40, No. 57; KI., I, No. 57

Maḍagi-staṃbha of Muruḍēśvara temple.

Kannada

[Saṃgama; Dēvarāya II]

. . . . .

Damaged. Mentions king Dēvarāya-voḍeya and Honnāvura-rājya. Seems to record a gift of land to Vāmana-upādhya, probably for reciting *purāṇa* etc. in the temple (cf Muruḍēśvara ?). Details are lost.

KN 908

PRKRI, 1939–40, No. 73; KI., III, No. 10

Stone built into the roof of the Muruḍēśvara temple.

Kannada

. . . . .

Kali 4643 (4644 current), Śubhakṛit, Chaitra śu. 5 [Śaka 1464 (1465 current)] = 1542 A.D., March 21, Tuesday

Mahāmaṇḍālēśvara Kṛishṇadēvarasa–voḍeya was governing Nagire–rājya, when the *nandi-maṇṭapa* of Muruḍēśvara temple was got constructed by the seven *jananis* of Vāyivaṇi-nāḍu, the *nāḍa–samasta* of Yipatanāḍa–baḷi and Māḷu–nāyaka of Koṭūru.

KN 909

Sirāṇi

PRKRI., 1939–40, No. 43; KI., I, No. 43

Pillar in front of the Dēvi–amma temple.

Kannada

. . . . .

Śaka 1342, Plava, Māgha ba. 13 = 1422, A.D., February 19, Thursday, Śaka year being a mistake for 1343.

Damaged. When *mahāmāṇḍalēśvara* Kṛishṇadēvarasa–oḍeya was ruling, Nāgarasa–nāyaka, son of Mañju–nāyaka, set up a lamp post (*dipa nāleya–kaṃbha*) in the front *maṇṭapa* of Kalādēvi temple and made a gift of rice and money for its maintence (?). Timma's son (not named) made the stone and Āsimaga (?) engraved.

Honavar Taluk

KN 910

Chitrige

ARSIE., 1929–30, B.K. No. 119; SII., XV, No. 249

Slab in a field.

Sanskrit in Kannada

Saṃgama; [Dēvarāya] ruling from Hastināvati

. . . .

This badly damaged record gives a genealogical account of the Vijayanagara kings, in the course of which Bukkarāya, Harihara, Vijaya-bhūpati and Dēvarāya are mentioned. Seems to record a gift to god Rāmachandra. It mentions the village Chittārige in Honnāvura-dēśa and Rāmachandra-yatiśvara, the *āchārya.*

Karwar Taluk

KN 911

Hosāḷi

PRKRI., 1944-45, No. 13; KI., IV, No. 48

Sati-stone near the Bīra temple.

Kannada

Saṃgama; Dēvarāya ruling from Vidyānagara

Lost

Damaged. The king bears the title *mahāmaṇḍalēśvara, chatussamudrādhipati*, etc. The record mentions Hosāḷi and seems to register the death of Vīrapa, The details are lost.
It is difficult to identify the king with Dēvarāya I or Dēvarāya II.

Kumta Taluk

KN 912

Biḷige

ARIE , 1970-71, No. 159; PRKRI., 1939-40, No. 88

Slabs leaning against the wall in the Ratnatraya *basadi.*

Sanskrit and Kanaada, in Kannada

Āraviḍu; Veṅkaṭa (II)

1. Śaka 1503, Vikrama, Māgha. śu. 5, Monday=1581 A.D., January 9. The Śaka year was current; 2. Śaka 1510, Sarvajit, Chaitra śu. 1=1587 A.D., February 28, Tuesday, the Śaka year being current; 3. Śaka 1515, Nandana, Prathama Āshāḍha śu. 10, Friday=1592 A.D., June 9. The Śaka year was current.

Records the construction, by Raṅgapparājoḍeya, of the Ratnatraya-basadi, of the *maṇḍapa munivāsa, chandraśāla*, etc. and the installation of the images of Nēmiśvara, Pārśvanātha, and Vardhamāna by his son Ghaṇṭēndra on the advice of Bhaṭṭākalaṃka on the date cited first and records also the grants of 443 *varahas*, 1 *haṇa* and 3 *vīsa* derived from the incomes from nine villages and lands yielding 300 *khaṇḍuga* of paddy and several other gifts, made for the worship and maintenance, by the latter, on the dates cited first and second. It is further stated in a postscript that on the date cited third. Rāmādēvī, the queen of Ghaṇṭēndra constructed a *gandhakuṭi-basti* for Śāntīśvara and granted lands to provide for worship and Ghaṇṭēndra granted the *siddhāya* income from Koppala near Haḷeya-Biḷigi, for the milk-bath of Nēmīśvara. Cf. PRKRI., 1939-40, No. 88.

KN 913

Dhārēśvara

ARIE., 1945-46, No. 346

Slab set up in the inner verandah of the Dharēśvara temple,

Kannada

Saṃgama; Dēvarāya I

Śaka 1330, Virōdhi, Jyēshṭha, 10, Sunday. The fortnight can not be made out. But neither in the bright nor in the dark fortnight did the *tithi* occur on Sunday. In ba. 10 it occurred on Saturday, 1409 A.D., June 8, the Śaka year being 1331.

This badly damaged inscription records a gift of land by *mahāpradhāna* Yīchapa-oḍeya.

KN 914

Gōḷgōḍ

ARIE., 1970-71, No. 162

Slab standing to the right, near the Vīnāyaka temple.

Kannada

Saṃgama; Harihararāya(II)

Śaka 1309, Prabhava, Kārttika ba. 15, Monday, solar eclipse. Irregular. The *tithi* occurred on 1387 A.D., November 11. But the eclipse occurred earlier in Jyēshṭha=June 16, Sunday.

Damaged. Mentions Mādhavāmātya as governing over Banavase-12000. It seems to record a gift of land to Nārāyaṇa-bhaṭṭa and Īśvara-bhaṭṭa by the *nāḍu* represented by the *gavuḍas* (names mentioned) of the different villages such as Hegge and Eḍahaḷḷi belonging to Kabbunāligeya-nāḍu.

KN 915

Hānehaḷḷi (Beṅkikuḍla)

ARIE., 1972-73, No. 50

Slab set up in a cocoanut grove.

Kannada

Saṃgama; Dēvarāya II ruling from Dōrasamudra

Śaka 134[7], (current), Krōdhi, Jyēshṭha ba. 5, Śravaṇa, Thursday=1424 A.D., May 18, f.d.n. .05

Partly damaged. Mentions Haridēva-oḍeya as the *mahāpradhāna* of the king and as being in charge of the administration of [Koṅkaṇa]. Seems to register some grants of lands at Hāneyāhaḷḷi to Hariyappa-rāṇe, son of Rāmadēva-rāṇe by five persons including Bōḷahebāra, Madusūdana-hebāra and Sāstaiṇṇa-nāyaka.

KN 916

Hāru Maskēri

Summaries, 1946-47, No. 7; KI., VI, No. 63

Slab in a field near the house of Ananta Gaṅgādhara Hegḍe.

Kannada

Saṃgama; Vira Harihara-mahārāya (II) ruling from Dōrasamudra

. . . .

It refers to a chief of Sōde whose name cannot be made out. But he is described as a *pādapadmōpajīvi*. It registers a gift of land, after purchase, by Bommaṇa-śeṭṭi, son of Madi-śeṭṭi to god Mahābaladēva of Gōkarṇa. The gift land was given on lease to Kāmana-seṭṭi, son of Vajra-seṭṭi, the *śeṭṭikāra* of Sayiganahaḷḷi free of several taxes. The lease-holder was to make over a specified amount of paddy and money to the temple in the month of Mārgaśira every year. Other details are lost.

KN 917

Ṭhaṇya

ARIE., 1970-71, No. 183

Slab set up in front of the Īśvara temple.

Kannada

Saṃgama; Mallikārjuna-mahārāya ruling from Dōrasamudra

Śaka 1376, Śrīmukha, Kārttika śu. 10, Monday=Irregular. The *tithi*=1453 A.D., October 12 Friday.

Damaged. Records that on the given date, Padumajyāya of Hege caused the construction of the temple of Kalinātha and made a gift of land for the expenses of food-offerings etc A postcript in smaller characters seems to record some more grants to the same deity.

Sirsi Taluk

KN 918

Banavāsi

MAR., 1929, No. 116; ARSIE., 1935-36, B.K. No. 130; SII., XX, No. 229

Slab beside the Vīrabhadra shrine in the compound of the Madhukēśvara temple.

Kannada

Saṃgama; Vīra Bukkarāya ruling from Hastināvatipura

Śaka 1290, Kilāka, Vaiśākha ba, 30, Monday, solar eclipse. Irregular. The *tithi*=1368 A.D., May 17, Wednesday. The eclipse occurred in Jyēshṭha of the next year Saumya=1369 A.D., June 5, Monday, f.d.t. . 11.

Mahāpradaāna Mādhavāṅka was governing Banavāsi-12000, when Nāgappa, son of *prabhu* Śivadēva of Raṭṭakalla installed an image of Virēśvara in the vicinity of Madhukanātha temple at Banavāsi and made a grant of a village and money. The grant was entrusted to Bikkidēva-voḍeya, son of Lākuḷēśvaradēva-oḍeya described as *Kadambarāya-kulāchārya.*

KN 919

MAR., 1929, No. 113; **ARSIE., 1935-36, B. K.** No. 142; SII., XX, No. 230.

Pillar in the Tirumaladēva temple outside the same temple.

Kannada

Saṃgama; Bukkārāya ruling from Hastināvatipura

Śaka 1290, Kilaka, Āshāḍha śu. 1, Sunday. Irregular. The *tithi* corresponds to 1368 **A.** D., June 16, Friday.

When Mādhavāṅka was governing the province of Banavase-12000, his servant Aubhaḷanātha got the temple of Gōpinātha renovated, in order to fulfill the desire of his master Upon his request the *gauḍas* and *prajes* of the 18 *kampaṇas* of Gutti assembled at Banavāsi and made a gift of land for the temple, made over to Bikkidēva, son (disciple ?) of Lakuḷīśvaradēva.

KN 920

MAR., 1929, No. 115; **ARSIE., 1935-36, B. K.** No. 127 ; SII., XX, No. 231.

Three faces of a pillar in the same temple.

Kannada

Saṃgama; Hariharēśvara (Harihara II) ruling from Hastināpuri,

Saka 1[3]09, Prabhava, Mārga[śira], lunar eclipse. Monday = 1387 A. D., November 25. Monday.

Inscription is badly damaged. The king bears titles *Turushkarāya-śiraḥ-kanduka-kridā-vinōda, Maghadha-rāya-māna-marddana; Hammirarāya andhakāra-gharma-kiraṇa, Chōla-rāya-hēḷāpaharaṇa-bhāḷalōchana* etc. It seems to register a gift of land to some deity, by a donor who was probably the governor of Gōve. Details are lost.

KN 921

MAR., 1929, No. 114; ARSIE., 199; SII., XX, No. 233.

Broken slab fixed in the south *prākāra* in the same temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1354, Pramādhi=1433–34 A. D. Śaka year would be 1355.

Seems to record a gift of land to the memory of Mallaṇṇa, son of Rāyaṇṇa who died in a fight with the robbers who looted the Madhukēśvara temple, when Mallaṇṇa, son of Chikkidēva described as *Tribhuvana-Bharatāchārya* was holding some office at Banavase and *mahāpradhāna* Bayichana-daṇṇāyakaa was governing Gōve and Guttiya-vēṇṭhe,

KN 922

ARSIE., 1935–36, B. K. No. 120; SII., XX, No. 236

Slab behind the shrine of Narasiṃha in the compound of the same temple.

Kannada

Tuḷuva; Sadāśivadēvarāya

Śaka 1474, Paridhāvi, Śrāvaṇa śu. 1, Friday=1552 A. D., July 22.

When *mahāmaṇḍaleśvara* Rāmarājayyadēva and Tirumalarājayyadēva, sons of *mahāmaṇḍalēśvara* Śriraṅgarājayya of Āraviḍu family were administering Chandragutti fort, at the instance of *mahāmaṇḍalēśvarā* Raṃarājā Veṅkaṭādrirāja, his servant (*aḷiga*) Padumappa got constructed one *raṅga-maṇṭapa* each, for the shrines of god Narasiṃha and goddess Pārvati in the temple of Madhukēśvara at Vanavāsi also known as Jayanti, Vaijayantī and Kanakāvati, for the merit of his master.

KN 923

ARSIE., 1935–36. B. K. No. 121; SII., XX, No. 241

Slab leaning against the west *prākara* wall of the same temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1494, Prajāpati, Vaiśākha ba. 14, Tuesday=1571 A. D., May 22. The Śaka year was current,

Registers a gift of land by Arasādēvi and the son (not named)of Immaḍi Arasappa-voḍeya of Kauśika-gōtra and Āpastaṃba-sūtra, the *mahāprabhu* of Sōde, for the temble of Narasiṃhadēva at Banavase, at the instance of Raṅgapparājayya, son of *mahāmaṇḍalēśvara* Rāmarājayya. Veṅkaṭādrirājayya. This latter is referred to as the agent for the affairs of Sadāśivarāya while Arasappa-voḍeya was the subordinate of Raṅgapparājayya. The gift land was situated in Varadākopa, renamed Narasiṃhapura, an *agrahāra* on the bank of the Varadā in Jeḍe-sīme.

KN 924

ARSIE., 1935-36, B.K. No. 124; SII., XX, No. 253

Slab standing between the shrines of Madhukēśvara and Pārvatidēvī.
Kannada

. . . . .

Śaka 1521, Viḷaṃbi, Śrāvaṇa śu. 15, [Sunday], lunar eclipse=1598 A.D., August 6

Immaḍi Arasappa-nāyaka, the chief (*mahāprabhu*) of Sōde made a gift of land in the villages enjoyed by him as *kāṇāchi* (details lost) to god Madhukēśvara.

KN 925

ARSIE., 1935-36, B.K.No. 117; SII., XX, No. 254

Stone couch kept in a room in the same temple.

Sanskrit in Kannada

. . . . .

Vidhava, Māgha śu., Śivarātri, Wednesday. It is in characters of 16th century.

This record in Sanskrit verse states that the couch was presented to god Madhukēśvara of Jayantīpura, for use in the spring festival, by Raghu, the chief of Sōdā.

KN 926

ARSIE., 1935-36, B.K. No. 125; SII., XX, No. 255

Pillar in the Pārvati shrine of the same temple.

Kannada

. . . .

Nandana, Vasanta, Monday.

This record of c. 16th century states that the stone *maṇḍapa* in the Pārvati shrine was an offering of Sadāśivarājēndra of Sōdē.

KN 927

Hulekal

ARSIE., 1939-40, No. A. 11

Copper-plate set in the possession of Shri G.R. Hegade, Teacher, Hulekal.

Kannada and Sanskrit in Nāgarī

Saṃgama; Harihara II

Śaka 1326, Svabhānu, Phālguṇa śu. 1, Sunday. If śu. 1 is a mistake for śu. 7, the details would correspond to 1404 A.D., February 17

Records the endowment of the village named Hebbāruvana Taṭṭagāra to Sarvajña-sarasvat of the Ādityēśva temple at Gōkaraṇa by the *Karnāṭa-mahāpradhāna* Ichappa-oḍeya of Gōvā at the instance of the king, on the occasion of a solar eclipse.

KANARA SOUTH DISTRICT

Coondapur Taluk

KN 928

Baḍabail

ARIE., 1970–71, No. 208

Slab set up in front of the Jaṃbuliṅga temple.

Kannada

Āraviḍu; Veṅkaṭapatirāya (I)

Śaka 1527, Parābhava, Vaiśākha ba. 1 = 1606 A.D., May 12. Monday, f.d.t. .08

Records the gift of lands in different places (details not clear) to provide for food-offerings, lamps etc., to god Jaṃbuliṅgadēva by Aji Nāraṇa-seṭi to Nārāyaṇa-baṭa, son o Divākara-baṭa of Maḷaṃmekeyakere.

KN 929

Basrūru

ARSIE., 1928, No. 408; SII., IX, pt. II, No.423

Slab set up in the outer *prākāra* of Mahāliṅgēśvara temple.

Kannada

Saṃgama; Harihara II

Śaka 1322, Vikrama, Śrāvaṇa ba. 6, Saumyavāra = 1400 A.D., August 11, Wednesday.

While Basavaṇṇa–voḍeya was governing Bārakūru–rājya under orders of the king, Mādaṇṇa-seṭṭi, the *seṭṭikāṟa* of Basurūru, son of Tammaṇṇa–toḷadhāri of Bārakūru made a gift of land, house, well, house–site, *tippe*, *makki*, *mekke*, *bayalu*, *kaḷe*, *mekki*, *mara*, *nekki* etc. with all rights, to Siṅgaṇayya, son of Chakravarti–upādhyāya, the *vidvān* of the *Śrīmaṭha* of Siṃgēri under the stipulation that the donee should present 9 *mūḍes* of rice annually at the rate of 1 *hāne* measured in *nāḍa–hāne* for the daily offerings to god Nandikēśvara in front of the temple of Nakharēśvara at Basurūru and pay one *hon* annually to god Uḷḷūradēva. The gift lands etc. were situated in the two *adhivāsas* of the village Kandāüra. Witnesses to the grant are named. The record was written by Uḍupa–bhaṭṭa of Kandāüra. The *brāhmas* of Pañjattūru were witnesses. A supplement to the record registers a gift of one *gadyāṇa* for *nūlahabba* (celebrated on the full monday of Srāvaṇa), to the god, on the occasion of his birthday (*? tanna jananada upachāradoḷage*) by Mādaṇṇa–seṭṭi, the *śeṭṭikāṟa* of Uḍupada–baḷi. In the beginning of this record is found a verse in praise of sage Vidyāraṇya.

KN 930

ARSIE., 1928, No. 418; SII.. IX, pt. II, No. 424

Slab (No. 2) set up in the same place.

Kannada

Saṃgama; Harihara II

Śaka 1323, Vishu, Vaiśākha ba. 5, Monday=1401 A.D., May 2.

Basavaṇṇa-oḍeya is stated to be governing Bārakūru-rājya under orders of the king. It registers a gift of land, house and house-site for the services of god Tuḷuvēśvara and for feeding nine Brāhmaṇas in a feeding house, by Tuḷuvaka-heggaḍiti, granddaughter of Kōṭisara-dahana of Jaraḍeya-baḷi in Paḍuvakēri of Basarūru. The gift lands were situated in several places specified. It also refers to the gift of money incomes realised by land leases. The services to god included burning of perpetual lamp (*nandābeḷaku*). Four *seṭṭis*, named, born of one mother and another *seṭṭi* were to protect this gift which was to de managed by Dugaṇa-adaha, the cook.

KN 931

ARSIE., 1929, No. 414; SII., IX, pt. II, No. 444

Another slab in the same *prākāra*.

Kannada

Saṃgama; Dēvarāya II

Śaka1356, Pramādi, Kārttika=1433A.D., October–November. The fortnight is not mentioned.

When *mahāpradhāna* Chandarasa-voḍeya was governing Bārakūra-rājya, Īsara-seṭṭi of Gōḷara-baḷi, son of Bāḷu-seṭṭi, the *seṭṭikāra* of Kakkeye-baḷi of Paḍuvakēri in Basarūru made a grant of land called *keṇchanakeṟe*, to god Nakharēśvaradēva for a perpetual lamp and feeding one Brāhmaṇa daily and 2 Brāhmaṇas on occasions like *dvādaśi*, *pradōsha* and *amāvāsye*. It also refers to arrangements made for the livelihood of Dēvakka of the famiiy of Mañju-sāvanta, Kōṭiyakka of the family of Dēsiṅga-seṭṭi, and the children of Yīsarāḷuva of the family of Bemmaṇṇāḷuva. In this connection it refers to the grant of a house as *kanyādāna* to the bride Dēvakka, It stipulates that rice must be supplied as laid down without offering explanations as *hānagēḍu* and *baṟagēḍu* (lack of rain or famine).

KN 932

ARSIE., 1928, No. 430; SII., IX, pt. II, No. 446

Slab in the backyard of a private house to the south of Doḍḍakerekaṭṭe.

Kannada

Saṃgama; Dēvarāya II

Śaka 1358, Naḷa, Āśvīja śu. 10, Thursday=1436 A.D., September 20

Bāḷalijjana Bemma-seṭṭi of the bangle seller(*baḷegāṟa*) family of Paḍuvakēri in Basurūru made a gift of lands in Kandāürada-adhivāsa of Kuṃdāpura, a *brahmadaya*, as also house, house-site etc. for feeding Brāhmaṇas in the *maṭha* in his place. It also registers grant of land to the person who supplies water in the platform below the fig tree (*araḷiyakaṭṭe*) near the Mahādēvi tank and other lands, income from houses etc, for the maintenance of the well, and public hall(*aṃbalagoḷaga*) of the *maṭha*. *Mahāpradhāna* Aṇṇappa-voḍeya was governing Bārakūra-rājya.

KN 933

ARSIE., 1928, No. 407; SII., IX, pt. II, No. 448

Slab in the outer *prākāra* of Mahāliṅgēśvara temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1363, Durmati, Phālguṇa śu. 10, Tuesday = 1442 A.D., February 20

Mahāpradhāna Chandarasa-voḍeya is stated to be governing Bārakūru-rājya. Registers a gift of land and cocoanut garden to god Mahādēva at Paḍuvakēri of Basarūru for offerings during *rudrapūje*, *raṅgapūje* etc. on the eve of *dīvaḷige*, etc., by Koṭiyama-seṭṭi, *aḷiya*(son-in-law ?) of Saniyama-seṭṭi of Morataṅke. The *gēṇikāras*, i.e. the lease holders of the land were to supply to the god the stipulated amount of rice and one *hāne* of ghee without fail, or else, they were to vacate the lease. The gift was to be protected by the several *seṭṭikāṟas* of Paḍuvakēri and the donor and after him, his son-in-law and others. Śaṅkarasa wrote the record, for which *halaru seṭṭikāṟas* and goddess (?)Sahādēvi were the signatories.

KN 934

ARSIE ., 1928, No. 417; SII., IX, pt. I, No. 449

Another slab in the same place.

Kannada

Saṃgama; Dēvarāya II

Śaka 1366, Raktākshi, Āshāḍha śu. 10, Thursday = 1444 A.D., June 25

Timmaṇṇa-voḍeya was ruling Bārakūru-rājya, when several *seṭṭikāṟas* of Paḍuvakēri in

Basarūru sold 18 *muḍes* of land and a house etc. to Nāraṇa-seṭṭi of Kuḍeyara-baḷi, son of Śaṅkara-seṭṭi of Anyaṃṭara-baḷi who made a gift of the same for offerings and other services to god Mahādēva in the Nakharēśvara temple. Part of the land was given to *aḍigaḷ* (priest) who performed *śāntidēvapūje*, *rudrapūje* etc. The *seṭṭikāṟas* deducted taxes and 4 *ga* of *jita* from the sale-price of the land, and it was stipulated that they would discharge claims upon the land from outsiders. The gift consisted of 27 *muḍis* and 2 *kāti ga hons* and 20 *muḍis* of paddy for *rudrapūje*. *Brahmas* of *Toṃbhattina huttarike* also figure as signatories.

KN 935

ARSIE., 1928, No. 404; SII., IX, pt. II, No. 450

Yet another slab in the same place.

Kannada

Saṃgama; Dēvarāya II

Śaka 1366, Raktākshi, Pushya śu. 5, Monday = 1444 A.D., December 14.

Timmaṇṇa-oḍeya was governing Bārakūru-rājya. The record states that the *nakharas* of Dharmapaṭṭaṇa agreed to pay to the temple of Mahādēva a portion of toll income raised in the village (at the rate of 1 *hon* towards every 10 *kōṭi ga* that was to be paid to the palace) and use it for replacing the copper covering of the pinnacle (*cheṃbina oḍilu*) with gold (*honna-kalaśa*) and to use the balance amount, if any, for the service of the god and no other purpose. The gift was made to expatiate the sin committed by them in having murdered two men (Tiruma-haḍavaḷa of Anyaṃṭṭara-baḷi, son of Honneya-haḍavaḷa and Bemma-seṭṭi of Atimuddana-baḷi, son of Māde-seṭṭi) of their community. The grant was made under instructions from the *seṭṭikāṟas* of Paḍuvakēri. God Mahādēva of the Nakharēśvara (temple). the *nakharas* of Dharmapaṭṭaṇa. *seṭṭikāṟa* of Paḍuvakēri figure as signatories.

KN 936

ARSIE., 1928, No. 429; SII., IX, pt. II, No. 452

Slab lying in a house site south of Doḍḍakerekaṭṭe.

Kannada

Saṃgaṃa; Mallikārjuna

Śaka 13[7]3, Pramōda, Vaiśākha śu. 13, Friday = 1450 A.D., April 24.

While Liṅgappa-voḍeya was governing Bārakūru-rājya a gift of land and money was made for the worship of the gods and feeding Brāhmaṇas in the *maṭha* at Paḍuvakēri by Kōṭiyaka kitti belonging to Upinakuḷeyara-baḷi of Naṃduhaḷi and her son Meravaṇṇa-seṭṭi. It refers to the loan of 200 *kāṭi gadyāṇas* borrowed by the *seṭṭikāras* of Paḍuvakēri from her in the summer month (*bēsageya tiṃgāḷu*) of the year Āṅgīrasa upon which they were to pay 13 *muḍes* of rice as annual interest, at the current rates at Bārakūru (*Bārakūrā parivarttanake saluva*), which also she donated. Nāraṇa of Hosamane was to supply 10 *muḍes* of rice from all the lands he cultivated. Likewise, one *kāṭi ga* was to be paid towards perpetual lamp in the month of Kārttika from out of the yield of garden and one *muḍe* of rice and one *muḍe* of mungo (*uddu*-a pulse) on *amāvāsya* (new moonday) and *dvādaśi* (12th day of the fortnight) days for cakes (*dōse*), from out of the yield of land called *akaḷiya-bāḷu.*

KN 937

ARSIE., 1928, No. 412; SII., IX, pt. II. No. 456

Slab in the same place.

Kannada

Saṃgama; Maḷḷikārjuna

Śaka 1374, Prajōtpatti, Pushya śu. 1=1451 A.D., December 14, Friday

Records that Bhānappa-oḍeya who was ruling over Bārakūru-rājya under orders from the king. made a gift of 111 *kāṭi gadyāṇas* out of the *siddhāya* of the garden at Divarakēri and 10 *kāṭi ga* towards *Sōṇeya mariyāde*(?) of two *sasabika* (?) of the *taḷa* of Basurūru, together 121 *kaṭi gas*, for the service of *bhōga-patra* twice a day that was to be offered as *ūḷiga* to god Nakharēśvaradēva of the place, under the orders of Dēvarāya-mahārāya and also of the ruling king.

KN 938

ARSIE., 1928, No. 405; SII, IX, pt. II, No, 457

On another slab in the same *prākāra.*

Kannada

Saṃgama; Mallikarjuna,(son of Dēvarāya).

Śaka 1377, Bhāva, Māgha śu. 5=1455 A. D., January 23, Thursday.

Records that when *mahāpradhāna* Paṃḍaridēva was ruling over Bārakūra-rājya, an agreement was effected between the *śeṭṭikāṛa* of the two streets Paḍuvakēri and Mūḍakēri in Basarūru regarding the boundary and the rights of their respective localities and the paths through which the *śeṭṭis* of each locality had to take sheep and arecanut trees to the temple.

of Dēvi on festival occasions. The interest of the inscription lies in the amicable settlement made by the people themselves to avoid bloody religious feuds. The dispute was placed by both the parties, in the presence of god Vishṇumūrti, of Chiruligumḍa before the pontiffs (*ayya*) of the four *maṭhas* of Basuṟūru and the villagers of Kandāüra. The original endowments of the temples of Nagareśvara, Tuḷuvēśvara, the Dēvī and the *basti* were enquired in to by both the parties whereupon the *varltane* of the temple land (*dēvasva*) of Kuṇḍaṇeśvara was made over to god Tuḷuvēśvara and some other rearrangements also were made. This record was wrttten by Aṇṇappa-sēnabōva.

KN 939

ARSIE., 1928, No. 406; SII., IX. pt. II, No. 459

Slab set up in the same place.

Kannada

Saṃgama; Prauḍha-Immaḍi Dēvarāya Mallikārjuna.

Śaka 1387, Pārthiva, Vaiśākha ba. 5, Wednesday=1465 A.D., May 15.

Records that Paṃḍaridēva-oḍeya ruling the Bārakūru-Tuḷu-rājyas under orders from *mahā-pradhāna* Rāmachandra-daṇāyaka-oḍeya, made a gift of 150 *kāṭī-gadyāṇa honnu*, for *amṛitapaḍi*, offering curd-rice and burning perpetual lamp to god Mahādēva at Paḍuvakēri on the occasion of lunar eclipse. It is stated that the *hañjamāna* (merchant community) was not in a position to pay the income from *haḍike* to the palace and hence made over the *paḷi-mariyāde* (levy collected on weekly fairs etc. ?) to the palace and this amount was to be now collected from customs levied upon merchandise by the local accountant (*taḷada sēnabōva*) from the weekly fairs.

KN 940

ARSIE., 1928, No. 427; SII., IX. pt. II, No. 464

On a slab set up in front of a house to the south of Doḍḍakeṟekṭṭe.

Kannada

Saṃgama; Virūpāksha.

Śaka 1395, Nandana, Bhādrapada ba. 8, Wednesday=1472 A.D., August 26

Rocords that while Viṭṭharasa was ruling over Bārakūra-rājya, Duggaṇa-seṭṭi of Baḷḷābaḷi, son of Śavaṇṇa-sēnabōva of Paḍuvakēri at Basurūru and his three nephews Sōvaṇa-seṭṭi, son of Akka-seṭṭiti, Nāgaṇa-seṭṭi, son of Bāḷiyakka-seṭṭiti, and Dēü-seṭṭi, son of Sāvakka-seṭṭiti, agreeing among themselves, made a grant of lands, garden and house to Siriyappa, son of Tirumalenātha-seṭṭi of Javarupāli, who had been to Vāraṇāsi on a pilgrimage and had brought with him the image of god Viśvanātha. The gift was made on the occasion of a solar eclipse, for worship and offerings to the deity. It was stipulated that the gift lands were not to be sold or alienated. And that in case of any difficulty the donee would report it to the *seṭṭikāṟas* of Paḍuvakēri through the donors and that they would arrange for the management of the gifts. The record was written by Saṃkara-senabōva, the *sēnābōva* of the *seṭṭikāṟas* of Paḍuvakeri, son of Vishṇurāvāḷi.

KN 941

ARSIE., 1928, No. 428; SII., IX, pt. II, No. 465

On another slab in the same place.

Kannada

Saṃgama; Virūpāksha

Śaka 1395 (current), Nandana, Bhādrapada ba. 8, Wednesday=1472 A.D,, August 26. Records that when Viṭṭharasa-oḍeya was ruling over Bārakūru-rājya Duggaṇa-seṭṭi of Baḷḷā-baḷi, son of Nāraṇa-sēnabōva of Basarūru and his three nephews (Cf. KN 940 above built a *maṭha* and endowed it with some plots of land which were converted to tenure lands for 1295 *kāti ga* at the prevailing rates of Bārakūru. Further, lands belonging to Jaṃni Nandi-kāranta, son of Jaṃni Nārāyaṇa-kāranta of *Purōhita-adhivāsa* of Kuṃdāpura appear to have been taken over by these on tenure (*biḍāru vāra*) for an amount of 650 *kaṭi gas.*

KN 942

ARSIE., 1927, No. 393; SII., IX, pt. II; No. 468

On a slab by the side of a house to the east of the tank.

Kannada

Saṃgama; Virūpāksha

Śaka 1395 (current), Nandana. Bhādrapada ba. 8, Wednesday=1472 A.D., August 26

Records that while Viṭhṭharasa-voḍeya was ruling over Bārakūra-rājya, Duggaṇa-seṭṭi of Baḷḷā-baḷi and his nephews Sōvaṇa-seṭṭi, son of Akka-seṭṭiti, Nāgaṇa-seṭṭi, son of Bāliyakka-seṭṭiti and Dēvu-seṭṭi, son of Sāvakka-seṭṭiti made a grant of some plots of land, house, house-site and trees to Siṟiyappa, son of Tirumalanātha-seṭṭi of Javarapāli, for the worship of god Viśvanātha, the image of which he had brought from Vāraṇāsi when he returned from pilgrimage from that place. The gift was made on the occasion of solar-eclipse, for the services of *dēvapūje* and *raṃgapūje* on all the three days during the *dīpāvaḷi* festival and for burning a perpetual lamp (*nandā-diṛti*). Some of the lands were purchased by the donor. The donee was to pay the *dēvasva.* Cf, KN 940 above.

KN 943

ARSIE., 1928, No. 421; SII., IX, pt. II, No. 471

On a slab in the *prākāra* of Veṅkaṭaramaṇa temple.

Kannada

Sāluva ?]; Narasiṇgarāya ruling from Vijayanagari

Śaka 1403 (expired), 1404 (current), Pramōdūta, Vaiśākha śu. 1. Irregular. The Śaka year corresponds to the cyclic year Śubhakṛit in which year the details given will be equivalent to 1482 A.D., April 19, Friday.

When Mallappa-nāyaka, younger brother of Sōmaṇṇa-nāyaka of Kuṟugōḍu was governing Bārakūra-rājya, the *halaru* and *seṭṭikāṟas* of Paḍuvakēri of Basarūru and several other individuals made gifts of land and money for the services of god Tirumaladēva at Paḍuvakēri. Uḍupa-bhaṭṭa and Kommeya-bhaṭṭa appear to have taken a loan of 82 *doḍḍa varaha ga* from Timmayya and developed clay land (*kaḷi*) and later sought to own the land whereupon Timmayya laid down certain aconditions according to which they were to pay certain specified sums which was also gifted to god Tirumaladēva. This is one of some such transactions pertaining of gifts recorded in the epigraph.

KN 944

ARSIE., 1927, No. 391; SII., Vol. IX, pt. II, No. 473

On a slab in the outer *prākāra* of the Mahāliṅgēśvara temple.

Kannada

Saṃgama; Pratāparāya-mahārāya, son of Virūpāksha

Śaka 1408 (expired), Śaka 1409 (current) Plavaṃga, Kārttika śu. 5, Sunday=1487 A.D., October 21.

When Virūpākshadēva-oḍeya was ruling Bārakūru-rājya Rudrākshi-oḍeya, pontiff of the *seṭṭikāṟas*, built a *maṭha* in the (precincts of the ?) temple.god Mahādēva in Paḍuvakēri of Basaṟūru. Several *seṭṭis* endowed lands situated in several places for the *maṭha*. The boundaries of the land and their annual incomes are given in detail. Pratāparāya-mahārāya may be identical with Prauḍhadēvarāya.

KN 945

ARSIE., 1928, No. 423; SII., IX, pt. II, No. 476

On a slab set up in the *prākāra* of the Veṅkaṭaramaṇa temple.

Kannada

Sāluva; Narasiṃgadēvarāya

Śaka 1428, Prabhava, Kārttika śu. 15, Saturday=1506 A.D., October 31. The cyclic year would be Kshaya.

Records that Basavarasa-voḍeya made a grant of money to god Tirumaladēva of Bāḍākeṟe in Kandāūra which belonged to the *bhaṇḍāra-sthaḷa* of the palace for burning a perpetual lamp, offering curd rice and for daily expenses, from out of the interest of the sum. The grant was made for the prosperity (*śatru-kshaya mitrōrjjia*) of the king. The record was written by Mallarasa, the *karaṇika*. It records a sub-grant of 25 *gadyāṇas* being the rental on tenure of a garden, by some *śeṭṭis*, for the services of the same god. Another grant of 2 *gadyāṇas* of income from *gēṇi* for burning a perpetual lamp on the *dīvaḷige* festival, a fourth grant, by the *haluru* of Bāḍākeṟe, of 7 *gadyāṇas* earned as interest from the Brāhmaṇas of the place on a certain sum outstanding on them as a loan(*Brāhmara mēle maisālada baḍḍi*) for the same god are also recorded. It also states that the *seṭṭikāṟas* of Paḍuvakēri confirmed the management of the temple(*dēvālya-sthānada Sōmana dharma-pārupatyā*)upon Naḷḷāla-chakravarti Ananta-ayya.

KN 946

ARSIE., 1928, No. 410; SII., IX, pt. II, No. 479

On a slab in the outer *prākāra* of the Mahaliṅgēśvara temple.

Kannada

[Tuḷuva]; *Bhujabala* Narasiṃga-mahārāya

Śaka 1433, Śukla, Māgha śu. 5 = 1510 A.D., January 14, Monday.

Records that Mallapa-nāyaka, brother of Sōvaṇṇa-nāyaka of Kurugōḍu ruling the Bārakūru-rājya, collected as contribution (*kāṇike*) from the merchants (*seṭṭikāras*) of Paḍuvakēri in Basarūru and made a grant of the village Paḍuva Belatūru in Hāṟa-nāḍu and Mūḍa Belatūru (after purchase from the collected amount ?) for offerings and other services (like *pañchāmṛita*) of god Mahādēva. An appendix added later states that on Tuesday, Chaitra ba. 8, of the year Īśvara(=1517 A.D., April 13, Monday), Saṃkamma-mudaliti, daughter of the grand-daughter of Aṇṇu-bhaṇḍāri Bemmaṇa-bhaṇḍāri belonging to Toḷahara-baḷi of Koṅga-baḷi made a gift of 60 *doḍḍa varahas* for copper work (*chembina-kelasa*)from the interest of 4.5 *varaha gas* on the *hon* current at Belatūru, an yearly grant of a fixed quantity of rice was made for offering curd rice to god Mahādēva. This record was written by Mallarasa, son of Nāyappa, the *karaṇika* of Bārakūru, with the approval of the *sāmastas* of Hāṟu-nāḍu and the Jaṃnis of Belatūru.

KN 947

ARIE., 1970–71, No. 209

Slab leaning against a wall to the side of a road leading to the Nakharēśvara temple.

Kannada

Tuḷuva; Kṛishṇadēva–mahārāya

Śaka 1441, Pramādi Jyēshṭha, śu. 15, Friday, lunar eclipse = 1519 A.D., May 13

Registers a grant of lands, tax–free, with houses and garden in Basarūru and Kaṃdāūra to several Brāhmaṇas, by Vijayappa–voḍeya, son of Ratnappa–voḍeya governing Bārakūru–rājya, for the merit of the king. Bārakūru–rājya is said to have been bestowed upon his father by the king.

KN 948

ARSIE., 1928. No. 425; SII., IX, pt. II, No. 511

Slab in a private building site to the north of Doḍḍakerekaṭṭe.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1440 (expired), Śaka 1441 (current), Pramādi, Kārttika śu. 2, Tuesday = 1519 A.D., October 25.

Records that while Vijayappa–voḍeya, son of Ratnappa–voḍeya, was ruling over Bārakūra–rājya which had been bestowed upon his father by the king, Tirumaka–seṭṭiti of Seṭiya–baḷi, wife of Kōchi-seṭṭi Nāraṇa–seṭṭi and daughter of Joki–seṭṭi, the *seṭikāṟa* of Paḍuvakēri of Basarūru, caused the construction of a *maṭha* in Paḍuvakēri of Basarūru and endowed it with lands and gold. The record gives details about the lands, house etc. she took over, belonging to Vāsudeva–mūḍakare, son of Gōvinda–mūḍakare on tenancy described as *biḍāruvāra* and gave it on *ardha-āruvāra* (i.e. half of the *āruvāra* tenancy ?) for a fixed sum. Similarly, the record refers to other lands also and refers to *aṃtarāruvāra* (type of tenancy?) and to coins like *doḍḍa–varaha*, *kuṃḍige–varaha* (?) and other payments.

KN 949

ARSIE., 1928, No. 424, SII., IX, pt. II, No. 512

On another slab in the same place.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1441 (expired), Śaka 1442 (current), Vikrama, Chaitra śu 14, Sunday = 1520 A.D. April 1.

Records that while, under orders from the king, Vijayappoḍeya was ruling over Bārakūra-rājya, Śaṃkara-seṭṭi, son of Allu-seṭṭi of Seṭṭivāḍi belonging to Kuḷeyara-baḷi of Nandruvaḷi-huṭṭu, built a *maṭha* out of the gold (*hoṃnu bhaṃgāra*)of his grand-daughter, Tirumakka-rāvuti, who had no children and endowed it with some plots of land. He also made a gift for the services of god Nakharēśvara on the occasion of *Rāmanavami*. The details of the boundaries of the land is specified and gifts by some other individuals are also recorded. This epigraph was written by Hari-sēnabōva, son of Nāgaṇa-sēnabōva.

KN 950

ARSIE., 1928, No. 431; SII, IX, pt. II, No. 517

On a slab in front of a house to the south of the tank Sannakarekaṭṭe.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1447,. . . . ., śu. 1 = 1525-26 A.D.,

States that Viṭharasa-voḍeya, son of Lakshmīnārāyaṇa-karaṇika, was ruling Bārakūra-rājya when Nāraṇa-munila of Chennavara, son of Tammi-munila Śaṅkara-seṭṭi of Paḍuvakēri in Basuṟūru and Kupaṇa-seṭṭi caused the construction of a *maṭha* attached to(the temple of ?) Lakshmīnārāyaṇadēva and endowed it with lands and interest bearing grants of money outstanding on many persons (named). Some interesting details are also recorded in this connection. For example, some land was mortgaged (?-*biḍāruvāravāgi biṭu*) on lease for *doḍḍa varaha* 25 *gadyāṇas* by an individual and it was stipulated that if he desired to get the land released at a later date he was to pay thrice the (interest ?)due (*voṃdu-mūrāgi*)

KN 951

ARSIE., 1928, No. 411; SII., IX pt. II, No. 525

On a slab in the outer *prakāra* of the Mahaliṅgēśvara temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1451, Sarvadhāri, Kārttika śu. 1 = 1528 A.D., October 14, Wednesday, the Śaka year being current.

Aḷiya Timaṇṇa-oḍeya, of Araga, was ruling over Bārakūra-rājya under the orders of the king. Saṃkara-seṭṭi, son of Sōvaṇṇa-seṭṭi built a *maṭha* within the temple of Nakharēśvara Mahāliṅga of Paḍuvakēri in Basaṟūru. Mallappa-seṭṭi, son of Saṃkara-seṭṭi's eldest wife granted some lands, probably after purchase. Vāmana Nārāyaṇa-bhaṭṭa of Avaḷatti wrote this reeord, witnessed by several individuals (named). Eḷavura Aṇṇu-seṭṭi (?) the *patrakāra* (?)was responsible for this transaction. Saṃkama-nāyakiti and Dēku-aḍeyati (the two other wives) also granted lands from out of the lands(?) that came to their share after entering into a tenancy (*aṃtarāruvāra*)with the sons of Talāka-hegaḍiti. *Madhyasta* Nārāyaṇa-bhaṭṭa wrote this record. It mentions Rāma-sēnabōva as the representative of the *voḍeya*(pontiff ?) of Siṃgēri. Dēku-seṭṭiti made a grant of money from out of the tenure amount. This part of the record was written by *madhyasta* Śridhara-bhaṭṭa., It further records a grant of lands by Mallappa-seṭṭi for the offerings of god Mahāliṅga. Several *hebāras* figure as witnesses.

KN 952

ARSIE., 1928, No. 424-A; SII., IX, pt. II, No. 540

On a slab on the building site north of Doḍḍakeṟekaṭṭe.

Kannada

. . . . .

Khara, Mārgaśira śu. 1, Thursday. Probably= 1531 A.D., November 9, Thursday,

Lajjeya Sadānaṃda-seṭṭi and Dēvu-seṭṭi made gifts of land and money for the service(offerings,supply of flower, oil for bath, etc.) of the goddess Durgādēvi, consecrated by the former near the temple of god Mahādēva and also for the service of god Mahādēva. The gift was made for feeding Brāhmaṇas and *muttaides* (*sumaṅgali*)who were also provided with sarees and cloth (*hachaḍa*), and for the worship of the goddess Durgādēvi during the *nevarātri* festival. For this purpose lands were purchased and leased out on tenancy also, the details of which are given.

KN 953

ARSIE , 1928, No. 422; SII., IX. pt. II, No. 555

On a slab in the *prākāra* of the Veṅkaṭaramaṇa temple

Kannada

Tuḷuva; Achyutarāya

Saka 1457, Vijaya, Āshāḍha śu. 11=1533 A.D. July 2, Wednesday, the Śaka year being 1455

The king appointed Suṃkaṇṇa-nāyaka as governor of Bārakūra-rājya and at the latter's instance Koṇḍa-voḍeya was ruling over the province. Suṃkaṇṇa-nāyaka made a gift of the village Haṭiya Kuduru in Bhaṇḍāra-sthaḷa for offerings and perpetual lamp of god Tirumaladēva of Paḍuvakēri of Basarūru for the prosperity of the king. Koṇḍa-voḍeya was ordered to get a document (*paṭe*) in this regard. The income from the gift village is stated to be 23 *varahas* and 6 *haṇas* which appears to have been equivalent to 59 *kāṭis*.

KN 954

ARSIE., 1927, No. 394; SII., IX, pt. II, No. 620

On a slab in a house-site to the south of Halavanakere.

Kannada

Tuḷuva; Sadāśiva

Śaka 1468, Parābhava, Kārttika śu 1=1546 A.D., October 25, Monday

When Achchappa-voḍeya was ruling over Bārakūra-rājya under the orders of the king, Saṅkaraliṅga-seṭṭi of Atimarana-baḷi built a charity-house(*maṭha*?) and granted certain lands after purchase, and a tank for the worship of god Viṭhaladēva and when, in course of time the charity-house had fallen down, Kuppaṇa-seṭṭi Sūri-seṭṭi of Udare got it renovated and endowed it with more lands and money. It registers other grants made by some others for properly conducting the same charity. Further grant of land by Sūri-seṭṭi of Udare for the conduct of festivals like *raṅgapūje* on the eve of *sikharada-huṃṇave*, in the month of Kārttika and during *śivarātri* in the temple of god Tirumala.

KN 955

ARSIE., 1926, No. 432; SII., IX, pt. II, No. 632

On a slab in a private house south of the tank Sannakerekaṭṭe.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1471, Kīlaka, Kārttika śu. 1=1548 A.D., October 2, Tuesday, the Śaka year being current.

Records that Bemmacha-seṭṭi of Ārusantaya-baḷi renovated the *maṭha* built by Kallu-seṭṭi of Haḍakaḷab-aḷi, and endowed it with some plots of land and money income on loans (at the rate of 5 *varaha ga* upon 50 *varaha ga* as recorded). It seems to be stipulated that if only halfof the income from *āruvāra* was realised be *seṭṭikāṛas* of Paḍuvēakeṛi were to make good the shortage.

KN 956

ARSIE., 1928, No. 433; SII., IX, pt. II, No. 655

On a slab set up on the road side to the west of the same tank.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1476, Ānanda, Kārttika śu. 1=1554 A.D., October 27, Saturday

When Mallappa-voḍeya was administering Bārakūru-rājya, under the orders of Sadāśivarāya-nāyaka (of Keḷadi) who had been appointed governor of the Tuḷu-rājya by the king, Timmayya-seṭṭi, nephew (*aḷiya*) of Hosabu-seṭṭi of Toḷahara-baḷi, purchased a plot of land from the *seṭṭikāras* of Paḍuvakēri, constructed a *maṭha* thereon and having acquired land on lease (*biḍāru-vāra*) from Aṇṇa-uḍupa, the *grāmiṇi* of Kaṁdāvara a *brahmādēya* land, made a gift of the same for the maintenance of the *chhatra* attached to the *maṭha*. The record is incomplete.

KN 957

ARSIE, 1927, No. 392; SII., IX, pt. II, No. 659

On a slab by the side of a house to the east of the tank Dēvarakere.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1477, Rākshasa, Kārttika śu. 1=1555 A.D., October 16, Wednesday

States that Sadāśivarāya-nāyaka (of Keḷadi) was governing Tuḷu-rājya under the orders of the king, and that upon his command Mallappa-oḍeya was ruling over Bārākūru-rājya. Kōṭiśara-seṭṭi of Paḍuvakēri in Basarūru, grandson of Śaṃkara-haḍapāḷe of Baḷā-baḷi, made a grant of lands and money-incomes upon the lease-amounts and short loans (? *mayisāla*) for maintaining the feeding house attached to his *maṭha*. The record is incomplete.

KN 958

ARSIE., 1928, No. 434; SII., IX, pt. II, No. 694

On a slab in the backyard of the house of Ānandakṛishṇa.

Kannada

Āraviḍu; Veṅkaṭapatirāya ruling from Vijayanagara

Śaka 1532, Kīlaka, Chaitra śu. 1 = 1608 A.D., March 7, Monday. The Śaka year would be 1530.

Records that Ajji Nāraṇa-seṭṭi, son of Aji Nārasiṃha-seṭṭi, of Toḷhsara-baḷi caused the construction of a *maṭha* in Paḍuvakēri of Basarūru and endowed it with lands, and money grants yielding annual interest for feeding six Brāhmāṇas in the *sattra* attached to it, for offerings in the morning to god Lakshminārāyaṇa, and conducting *raṅgapūje* during *paruva pāḍya* (the festival in the first day ?). The gift was exclusive of taxes like *bēḍige*, *sāla* etc.

KN 959

ARSIE., 1928, No. 409; SII., IX, pt. II, No. 683

On a slab in the outer enclosure of Mahāliṅgēśvara temple.

Kannada

Tuḷūva; (Sadāśiva ?)

Prajōtpatti = 1571-72A.D., [?)

Damaged. Mentions Sadāśivarāya-nāyaka and Bārakūru-rājya and records that Timmaṇṇa-seṭṭi, nephew of Tiruma-hegaḍe, belonging to Toṃbhatina Kavaḍicha-baḷi and his elder-brother Cheṃmaṇa-heggaḍe lent 350 *varahas* to the residents of Ānegaḷi village, the interest of 35 *doḍḍa varaha ga* per annum upon which they gifted for the worship and offerings to the god for 14 days from Kārttika śu. 1 to śu. 14 every year, commencing from the year Ksa ya. It is stated that 30 *varahas* of interest amount upon 300 *varahas* lent by Chaṃmaṇṇa-hegaḍe, was to be used for *raṅgapūje, paṃchāmṛita* (anointment), *Sahasranāma* (worship by reciting the 1000 names of god) and burning lamp and the balance of *5 varahas* upon 50 *varahas* lent by Timmaṇṇa-seṭṭi was for offering rice of one *hāne* daily. It was stipulated that in case the interest amount was not duly received from Ānegaḷi village the *seṭṭigāras* were to conduct the same by advancing (? *pare*) the sum. Thiṃmaṇa-seṭṭi donated a copper drum (*bhēri*). The record was written by Nāgayya-sēnabōva, son of Hari-sēnabōva.

KN 960

Coondapur

ARISE., 1925, No. 365; SII., IX, pt. II, No. 441

Slab in the *prākāra* of Kundēśvara temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1347 (expired), 1348 (current) Viśvāvasu, Chaitra śu ..Tuesday=1425 A.D., March 27, the *tithi* being śu. 8. But Śaka year would be 1437 itself.

Damaged. States that formerly Dēvaṇṇa-sēnābōva of Kuḍākūru had, under the leadership (*addika*) of the *vūru-jagattu* made a grant of land in the presence of god Kundēśvara of Kuṃdāpura, which had, however, lapsed. Now Narasiṃhadēva-voḍeya who was governing Bārakūru-rājya at the command of the king and Hariyappa-daṇṇāyaka-voḍeya, having enquired the *grāma, jagattu* and *mukkālaṭṭi* of Kuṃdāpura who had assembled at his insance, measuring the *purōhita-sthaḷa* restored the grant, without diminishing the fixed revenue (*siddhāya)* to the palace. The lower portion of the slab is built in and the details lost.

KN 961

ARSIE., 1927, No. 366; SII., IX, pt. II, No. 455

Another slab in the same *prakāra*.

Kannada

Saṃgama; Mallikarjuna

Śaka 1373, Śrāvaṇa ba. 10, Sunday=1451 A.D., August 21, Saturday. The cyclic year was Prajāpati.

Much damaged. Refers to *mahāpradhāna* Vallabhadēva-daṇṇāyaka-voḍeya who appears to have been governing Bārakūru and seems to register a gift of 48 *honnus* which was the income from salt pans in Kuṃdāpura, to *jōyisa* Hariyappa of the Maudgalya-gōtra and Ṛik-śākhā.

KN 962

Haṭṭiyaṅgaḍi

ARIE., 1970-71, No. 210

Slabs kept in the Chandranāthasvāmi *basadi*.

Kannada

Saṃgama; Bukkarāya (II)

Śaka 1311; Vibhava (wrong for (Śukla), Kārttika śu. 5 Sunday=1389 A.D., October 24

Mentions Iruggappa-daṇṇāyaka, son of *mahāpradhāna* Baichappa-daṇṇāyaka as ruling over Bārakūru-rājya. Records that, at the instance of Ubhayāchārya, he restored the record which was stated to have been destroyed by fire some time in the past by getting it engraved in a concise form, on small stones, to be preserved in the central shrine. The grant which is said to have been made by Jinadattarāya, gives a detailed account of the benefactions of lands assigned for various services to the deity Chandranāthasvāmi of the *basadi* at Haṭṭiyaṅgaḍi. On the date of this record Bukka II was still a prince and Harihara II was ruling.

KN 963

Hemmāḍi

ARSIE., 1930-31, No. 356

On a slab set up in the Lakshmīnārāyaṇa temple.

Kannada

Tuluva; Kṛishṇadēvarāya

Śaka 1441, Bahudhānya=1519-20 A.D.

Damaged. Seems to record a *sarvamānya* gift of some income from taxes due from the village Heṃmāḍi, by Vijayappa-oḍeya, under the orders of the king, for worship and offerings in a temple (name not clear). Among others, the figures of *śaṅkha* and *chāmaṛa* are carved at the top.

KN 964

ARSIE , 1930–31, No. 355

On a slab lying in front of the same temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1449, Vyaya, Chaitra śu. 13. Monday=1526 A.D,, March 26. The Śaka year was current.

Records a gift of income from customs (*suṃka*) amounting to 60 *varahas* per year, by Yatirāja-oḍeya, governing Bārakūru-rājya under the orders of Liṅgarasa-oḍeya upon whom the king had bestowed the territory. The gift was made for offerings and perpetual lamp to the image of Rāmachandradēva worshipped by Vyāsatīrtha–śrīpāda–oḍeya, and it was for the prosperity of the king.

KN 965

Hosaṅgaḍi

ARIE., 1978–79, No. 172

Slab in front of the Nīlakaṇṭhēśvara temple at a place called *kerekaṭṭe*

Kannada

Tuḷuva; Achyutarāya

Śaka 1463 (current), Plava, Chaitra śu. 7, Sunday=1541 A D., April 3, the month being Nija Chaitra. The Śaka year was regular.

Baṃkiyarasa and Hoṃneya-kaṃbaḷi-oḍeya *alias* Śaṃkaradēv–amma, the rulers of Kaḍaṛi caused the installation of god Śaṃkaradēva at the hands of Saṃṇaṇa–bhaṭṭa *alias* Saṃkappa–bhaṭṭa and made a grant of 210 *muḍis* of paddy and 18 *varahas* towards the expenses of *amṛitapaḍi*, *nandā-dīpti* (perpetual lamps) and other services in the temple. Details of gift are enumerated.

KN 966

Hosaṅgaḍi

ARIE., 1978–79, No. 173.

Slab in front of the Virūpaksha temple at a place called *haṇasehaḍi.*

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1465, Śubhakṛit, Śrāvaṇa ba. 1=1542 A.D., July 27, Thursday. The Śaka year was current.

When Baṃkiyarasa and Hoṃneya-kaṃbaḷi-oḍeya *alias* Śaṅkaradēvi-ammanavaru were ruling over Kaḍari, on their orders Chikkaṇappa-seṭṭi, son of Nāraṇa-seṭṭi of Saḷakina-baḷi installed his family deity, Virūpakshadēva at his own land in Maṃḍagadde and provided for paddy towards the expenses of various services from different persons after settling the lease rights.

KN 967

Kaiyani (hamlet of Śaṅkaranārayaṇa)

ARSIE., 1928, No, 402, SII., IX, pt. II, No. 405

Slab set up in a field.

Kannada

Saṃgama; Bukka (I)

Śaka 1278, Durmukhi, Māgha śu. 10. Tuesday=1357A.D., January 31

Damaged. Under the orders of the king, *mahāpradhāna* Maleya-daṇṇāyaka made a fresh gift of land, the old grant having been lost, for burning a perpetual lamp and other services of god Koḍaṃgiya Śaṅkharanārāyaṇadēva of Bārakūru. Details are lost.

KN 968

Kañchigāna

ARSIE., 1961–62, No, 620

Slab in a field called *nils–kaḷ–hat–hāne*

Kannada

Saṃgama; Bukka (I)

Śaka 1271, Virōdhi, Kārttika śu. 2, Thursday=1349 A.D., October 14, Wednesday

This badly damaged inscription mentions *mahāpradhāna* Maleya-daṇṇāyaka, Chika Maleya daṇṇāyaka and Amaḷaśrīnandi-śripādaṅgaḷu and records some grant of land, tax-free, for the worship of the deity at Śalagrāma.

KN 969

Kanyāna

ARSIE., 1930-31, No. 357

On a slab set up in the Gubbakōṇe Gōpālakṛishṇa temple.

Kannada

Saṃgama; Harihara (II)

Śaka 1306, Raktākshi, Jyēshṭha śu. 2, Sunday=1384 A.D., May 22

Mentions *mahāpradhāna* Jakkarasa-oḍeya as governing Bārakūru. Seems to record the grant of some privilleges made by the *jiananis* of Rājāḍi Belatūru to the *mahā-jagattu*.

KN 970

ARSIE., 1930-31, No. 359

On a second slab set up in the same temple.

Kannada

Saṃgama; Harihara (II)

Śaka 1320, Īśvara. Phālguṇa ba. 10, Saturday. The *tithi* occurred on Wednesday, March 10, of 1398 A.D. If Phālguṇa is a mistake for Pausha, the details correspond to 1398 A.D., January 12., f.d.t. . 40.

Records a sale of land to a certain Liṅgarasa by the 6 *jananis* of the *nālkūru* of Rājāḍi Kanyāna and by the 50 *jagattu*. subject to certain conditions.

KN 971

ARSIE., 1930-31, No 358

On a third slab in the same temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1379, Dhātu, Māgha śu. 5, Thursday. Irregular. The *tithi* cited occurred on 1457A.D. January 30, Sunday, the Śaka year being current. But in the year Īśvara, the details corpond to 1458 A.D., January 19.

Mentions Bhānappa-oḍeya as governor of the Bārakūru-rājya and registers a *sarvamānya* grant, as *uṃbaḷi*, of income from taxes due from the village Rājāḍi *alias* Kanyāna in Harunāḍu, by the king, on the occassion of his birthday anniversary, to a certain Vallabhadēvarasa. The gift was made with the approval of some residents, the 12 *janants* and the 52, members of the *jagāttu* of the village.

KN 972

ARISE., 1930-31, No. 361

On a slab set up in a field called the *dēvasva.*

Kannada

Saṃgama; Virūpāksha

Śaka 1398, Durmukha, Bhādrapada śu. 2, Wednesday=1476 A.D., August 21

Badly damaged. Seems to record some provision made by *mahāpradhāna* Viṭṭharasa-oḍeya for worship and offerings in the temple of Mahādēva at Basarēru, while he was administering Bārakūru-rājya under the urders of the king.

KN 973

Keragāla

ARIE., 1961-62, No. 621

Slab in the enclosure of the Durga Paramēśvari temple.

Kannada

Saṃgama, ...

Sarvajit, Vaiśākha ba. 5, Vṛishabha 4, Monday. Probably=1347 A.D., April 30.

This badly worn out inscription seems to record grants made by Gōvinda of Huṇisemane and Kṛishṇa of Kuyalamane (to god Tirumurti ?) in expiation of the sin (of killing a brāhmaṇa ?) when *mahāpradhāna* Maleya-daṇḍanāyaka was governing from Bārahakanyāpura.

KN 974

ARIE., 1961-62, No. 622

Slab in a place called *Maṭṭan-kaṭṭe*.

Kannada

Saṃgama; Mallikārjuna

Śaka 1377, Yuva, Jyēshṭha ba. 1, Sunday=1455 A.D., June 1, the *tithi* ending at .14

This badly worn out inscription states that Paṃḍaridēva-oḍeya was ruling over Bārakūru-rājya under orders from Timmaṇa-daṇṇāyaka. Seems to record some gifts which were entrusted to the care of Gaṇapu-seṭṭi.

KN 975

Khaṃbadakōṇe

ARIE., 1961-62, No. A, 37

Plates in the possession of Gaṅgādhararao of Gōvindasthānna.

Kannada

Saṃgama, ...

Śaka 1302, Raudri, Mārgaśira ba . . . . , Monday. In the year cited there was intercalary month of Kārttika while Mārgaśira had lapsed. If the month were Māgha the *tithi* would have occurred in January, 1381 A.D.

Refers to the conferring of the office of *sēnabōva* of Havaḷagēri-sīme, Nāgūru-hōbḷi and Keragāla-hōbḷi on Mahāliṅga and his progeny, hereditarily, by Paṃḍaridēvarāya-oḍeya, the governor of Bārakūra-rājya, stipulating that the salary due to the office should be collected from (the revenues of) these areas.

KN 976

ARIE., 1961-62, No. 623

Slab in a field called *kallu toḍame.*

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1438, Year 9, Dhātu, Mārgaśira śu. 15. Probably=1514 A.D., December 9, Tuesday. The regnal year can only be 6, not 9.

Srates that when Vijayappa-oḍeya, son of Ratnappa-oḍeya, was governing Bārakūru-rajya, a grant of twenty *varaha-gadyāṇas*, equivalent to 60 *kāṭi-gadyāṇas*, was made by him, towards the *amṛitapaḍi* service and burning of a perpetual lamp for the deity Chandranātha-svāmi, for the welfare of the king. The amount was to be realised from the *siddhāya* tax from Kambhadakōṇe, a hamlet of Keragāla, a village belonging to the palace treasury.

KN 977

ARIE., 1961-62, No. 624

A second slab in the same field.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1438, Year 9, Mārgaśira śu. 15, Probably=1514 A.D., December 9, Tuesday. Cf. KN 976 above.

States that when Vijayappa-oḍeya, son of Ratnappa-oḍeya, was governing Bārakūru-rājya, a grant of sixty *varaha-gadyāṇas* equivalent to 150 *kāṭi-gadyāṇas* was made by him to Virasēnadēvāchārya of Penurumḍi, for the welfare of the king. The amount was to be realised from the *siddhāya* tax from Kambhadakōṇe, a hamlet of Keragāla, a village belonging to the palace treasury.

KN 978

Koḍēri

ARIE., 1961-62, No. 625

Two sides of a slab in front of the Hakre-maṭha.

Kannada

Saṃgama; **Bukka I**

Śaka 1280, Viḷaṃbi, Śrāvaṇa śu. 1, Saturday=1358 A.D., July 7, f.d.t. .07

This damaged and worn out inscription states that when *mahāpradhāna* Maḷeya-daṇṇāyaka was ruling over Bārakūru-rājya, Vissaṇṇa, son of Viraṇṇa, made a gift of land called *āneyabāḷu* after purchase at the then prevailing rates, to god Kirumandilēśvara, for the welfare of the king. It stipulates the feeding of 14 Brāhmaṇas and the burning of some lamps out of the income from the land granted.

KN 979

Kollūru

ARSIE., 1928, No. 403, SII., IX, pt. II, No. 470

On three pieces of a slab lying in the choultry attached to the Mūkāṃbikā temple.

Kannada

Saṃgama; Virūpāksha

Śaka 1404, Plava, Māgha śu. 15, Sunday. If the *tithi* were ba. 15, the details correspond to 1482 A.D., February 3. The Śaka year was current.

Commences with an invocatory verse of goddess Durgā. Records a gift of land made by Baṃmacha-sāvanta Baṃkiarass and Honnakaṃbaḷi for offerings to the goddess Mūkāṃbika at Kollūru, while Paṃḍaridēva was governing Bārakūra-rāya under the orders of *mahāpradhāna* Siṃgaṇa-daṇṇāyaka. Siṃga-oḍeya, the *sthānakarta* of the temple is praisde for his ascetic qualities. It refers to grants made for *śribali* thrice a day to the goddess [*mēlu-śānti kīḷu-śānti bali*) and the three priests (*aḍigaḷu*) including the Brāhmaṇa that carries the (image]of) the god. The beneficiaries include the temple instrumentalists (*vādya, maddaḷe, haḷage*).

KN 980

Kōṭēśvara

ARIE, 1953-54, No. 329

Slab set up on the pavement of the entrance into the eastern gate of the Kōṭiliṅgēśvara temple at Madubar.

Kannada

Saṃgama; Bukka (I)

Śaka 1275, Vijaya, Kārttika ba. 1=1353 A.D., November 12, Tuesday.

This damaged inscription mentions Mallaya-daṇḍanāyaka and another who seem to have jointly executed some deed (details lost) to Mukhāri-seṭṭi.

KN 981

ARSIE., 1927, No. 371; SII., IX, pt. II, No. 406

Slab set up in the south verandah of the inner enclosure of Kōṭēśvara temple.

Kannada

Saṃgama; Bukkaṇṇa-voḍeya (I)

Śaka 1279, Hēmaḷaṃbi, Āshāḍha ba. 5, Friday=1357 A.D., July 7

Registers a gift of land to god Kōṭēśvara for *rudrapūje*, after purchase from Vishṇu-tiruḷa of Kāgeṟe, by Ravaḷadēva, disciple of Nāga-rāvuḷa, son of Sabutiya-nāyaka and grandson of Mādaṟasaya of Ejñasāddhavana (?) family, and *pradhāni* of Māleya-daṇṇāyaka.

KN 982

ARSIE., 1927; No. 374; SII., IX, pt. II, No. 407

Slab on the west side of *vōlaga-maṇḍapa* in the same temple.

Kannada

Saṃgama; Bukkaṇṇa-voḍeya (I)

Śaka 1287, Krōdhin, Bhādrapada ba. 6, Monday=1364 A.D., August 19, the month being Adhika Bhādrapada. The Śaka year was current.

Damaged. When *mahāpradhāna* Malliya-daṇāyaka was governing Bārakūru -rājya, the 30 families (? *ūra-mahattu*) of Chakkara and others made a gift of 12 *honnus*, besides plots of specified land for *raṅgapūje*, lamps, garlads etc. for god Kōṭīśvara, made over to Divākara-daniya, son of Yīśvara-daniya. Gift of land by Arasu-bhaṇḍāri, after purchase, from Mādhava-kallaṃbi, and other gifts also are recorded. Kēśava-sēnabōva wrote the record.

KN 983

ARSIE., 1927, No. 376, SII., IX, pt. II, No. 409

Slab by the side of the east verandah of the enclosure of the same temple.

Kannada

Saṃgama; *Mahāmaṇḍalēśvara* Bukkaṇṇa-oḍeya (I)

Śaka 1287, Viśvāvasu, Āśvayuja ba. 2, Gu = 1365 A.D., October 2, Thursday.

While Malleya-daṇṇāyaka was governing Bārakūru-rājya, Dharaṇidēva, son of Muddeya Nāgappa made a gift of 4 plots of land yielding 124 *muḍes* of paddy and 18 *honnus* as also house, house-site, well etc. in Kōṭīśvara, after purchase from the *dhaniya i.e.* Malleya-daṇṇāyaka (?) who exempted it from taxes. The gift was made for feeding five Brāhmaṇas and a cook daily in the temple of Kōṭēśvaradēva.

KN 984

ARSIE., 1927, No. 375; SII., IX, pt. II, No. 415

Another slab set up in the same place.

Kannada

Saṃgama; Bukkaṇṇa (I)

Śaka 1295, Paridhāvin, Kārttika śu. 5, Thursday. *Tithi* = 1372 A.D., November 1, Monday, the Śaka year being current. But in the next year Pramādin, the details correspond to 1373 A.D., October 20, Thursday, f.d.t. .55

While *mahāpradhāna* Gōparasa-voḍeya was ruling Bārakūru-rājya, Gaṇakumāra-heggaḍe the *mahanta* (Vīraśaiva priest) of *Tāyi-sthaḷa* of Bārakūru purchased land yielding 12 *muḍe* of rice, as also a house, well and house-site, for 100 *gadyāṇas* and made it over to Divākara-daniya for feeding two (*ubhaya*) *jaṃgamas* in the temple of Kōṭīśvara during the festival called *kāṭiya-habba*, annually. The record was written by *sēnabōva* Paramēśvara. A supplement adds that in case of shortage (*koṟate*) 8 *hāne* of rice out of 40 *hānes* of Koṭhṭhāriguḍi may be used.

KN 985

ARSIE., 1927, No. 378; SII., IX, pt. II, No. 435

A third slab in the same place.

Kannada

Saṃgama; [Dēvarāya I ?]

Śaka 133[3], . . . , . . , Pushya śu. . . . . =1411 A.D., December

Badly damaged. The name of the king is lost, but he appears to be Dēvarāya I. Registers a gift of land for burning a perpetual lamp to god Kōṭināthadēva and feeding a fixed number of Brāhmaṇas in the temple, by several persons including Hairyaparasa. *Mahāpradhāna* Bāchaṇṇa-voḍeya is stated to be governing Bārakūru-rājya.

KN 986

ARSIE., 1927, No. 377; SII, IX, pt. II, No. 451

Fourth slab in the same place.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1369, Prabhava, Vaiśākha śu. 15=1447 A.D., April 30, Sunday

It states that when Gururāya-voḍeya of the treasury (*bhaṇḍārada*) paid a visit to the temple of Kōṭināthadēva, he instituted some charities like the conducting of services like *raṃgapūje* every month, and performing *mahāpūje* of Bhādrapada ba. 5 every year and for feeding 10 Brāhmaṇas daily in the *maṭha* etc., in the name and for the merit of the king and for meeting these expenses amounting to 196-1/2 *gadyāṇas*, Ruppaṇṇa-voḍeya, the governor of Bārakūru made a gift of the village Karuvakunda yielding 208·1/2 *gadyāṇas* to god Kōṭināthadēva. This amount was entered into the accounts (*vahi*) of Bārakūra-chl vaḍi and then transferred to the temple revenue. *Karaṇika* Liṅgarasa and Virūpākshadēva-voḍeya figure as witnesses.

KN 987

ARSIE., 1927, No. 380; SII., IX, pt. II, No. 469

Another slab in the same place.

Kannada

Saṃgama; Dēvarāya-mahārāya Virūpāksharāya

Śaka 1400, Viḷaṃbi, Kanyā 21, Sunday=1478 A.D., September 20.

Much damaged. Records that when Viṭṭharasa-oḍeya was governing the Bārakūra-rājya a certain Mādavayya made a grant of land, for the services of some deity. Paṃḍaridēva-voḍeya wrote the record.

KN 988

ARSIE., 1927, No. 381; SII., IX; pt. II, No. 578

One more slab in the place.

Kannada

Tuḷuva; Achyutarāya

Śaka 1458, Durmukhi, Māgha ba. 14, Thursday=1536 A.D., February 8, f.d.t. .19

Damaged. Records a gift of land and gold, by Koṇḍappa-voḍeya for the services of god Kōṭināthadēva and the goddess Saṃkamādēvi. The king is stated to have appointed Suṃkaṇa-nāyaka (of Keḷadı ?) as the governor of Bārakūru-rājya, who, in his turn, appointed. . . . . dēva-voḍeya to rule over the province.

KN 989

ARSIE. 1927, No. 373; SII., IX, pt. II, No. 621

On a slab to the west of the *vōlaga–maṇḍapa* in the same temple.

Kannada

Tuḷuva; Sadāśivadēva

Śaka 1469, Parābhava, Kārttika śu. 15 = 1546 A.D., November 7, Sunday, the Śaka year being current.

Records that Veṅkaṭādri-rāja-mahārāya-arasu, governor of Bārakūra-rājya, placed Achchappa-voḍeya in charge of that province. This latter made a grant of 50 *varahas* for the services of Koṭēśvaradēva in the month of Kārttika (*pañchāmṛita, dīpārādhane, naivēdya, phalapūje, vṛindāvanapūje*). The grant was made for the prosperity and long life of the king and for the merit of Rāmarāja Veṅkaṭādrirāja-mahā-arasu. This record was written by Timmarasa, the *karaṇika* of Bārakūru. It records another grant by Ekabaḷakhāna-voḍeya, ruling over the Bārakūra-rājya under the orders of Veṅkaṭādri-rāja, who made a gift of 35 *varahas* for performing the rite of purification of the Kōṭēśvara temple. The gift was made for the well-being of Veṅkaṭādri-rāja. The purification was needed to remove the pollution caused by the death of Brāhmaṇas and Śūdras and the killing of cows in a religious feud on the occasion of *tuḍiya-habba*, on account of which the door of the temple had been closed and the worship of the god discontinued for about 6 months.

KN 990

ARSIE., 1927, No. 385; SII., IX, pt. II, No. 673

On a slab on the right side of the entrance into the Kōṭēśvara temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1484, Dundubhi, Chaitra śu. 10 = 1562 A.D., March 15, Sunday

When Sadāśivarāya–nāyaka was governing the Tuḷu–rājya under the king's orders and Kalleya Yellapa–oḍeya was ruling over Bārakūru under the latter's command, Chitu–seṭṭi of Hoḷeya–bali, son of Gaṇapa-seṭṭi of Paḍuvakēri in Basarūru, caused the construction of a *maṭha* and granted land for the service of god Umāmahēśvara in the *maṭha*, for feeding 6 persons daily in the feeding house (*nityachchatra*) and for the service (*rudrābhiśēka, śivarātri, raṃgapūje* etc.) of god Kōṭēśvara, in whose presence the gift was made. Lands were purchased for this purpose from several individuals.

KN 991

Kuṃbhakāśi

ARSIE., 1927, No. 390; SII., IX, pt. II, No. 461

On a slab set up near the Harihara temple.

Kannada

Saṃgama; Virūpāksha

Śaka 1389, Sarvajit, Prathama-Bhādrapada śu. 15, lunar eclipse = 1467 A.D., August 15, Saturday.

Records that Viṭṭharasa–voḍeya, who was ruling over Bārakūra–rājya under the orders of *mahāpradhāna* Kāchappa–daṇṇāyaka-voḍeya made a grant of 155 *kāṭi* (*gadyāṇas* ?) for the daily *śrībali* worship and oil for the torch (*paṃja*) of god Mahādēva at Kuṃbhāśi. The gift was made on the eve of a lunar eclipse, for the prosperity of the king. This amount was received by the donor from Aṇṇa–hatvāra and Paḍuvamane–hatvāra who were to pay respectively 55 and 45 *kāṭis* as *biṃjaḍiya adhivāsa* and *koṛavaḷiya-adhivāsa*, to the palace of Kāchappa.

KN 992

ARSIE, 1927, No. 387; SII., IX, pt. II, No. 675

On a slab in front of the tank in the same temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1485, Dundubhi, Śrāvaṇa śu. 1, Gu=1562 A.D., July 2, Thursday. in the intercalary month of Adhika-Śrāvaṇa.

Kaleya Elapa-voḍeya, who was ruling over the province of Bārakūru under the orders of Sadāśivarāya-nāyaka of Keḷadi who had been appointed governor of the Tuḷu-rājya by Rāmarāja Veṅkaṭādrirāja-mahā-arasu, remitted the tax on those plots of land which Mahābalaliṅga-sēnabōva of Chōḷiyakeri granted to the choultry *(chhatra)* in the *maṭha* attached to the temples of Umāmahēśvara and Lakshminārāyaṇa in Kumbhāśi, built by him. The gift lands had been purchased by the donor from Aṇṇa-hattara in Gōpāḍi in the village Kōṭiśvara that belonged to the palace-treasury. Other individuals made grants the details of which are recorded. The gift was made for the prosperity of the king, under the orders of Sadāśivarāya-nāyaka. The *halaru* also made gift of lands, which were also exempted from taxes, for the service of *amṛiapaḍi* and *nandādīpa*.

KN 993

Nandanavana

ARSIE., 1953-54, No. 332; 1961-62, No. 626

Slab set up in the Mahābalēśvara temple.

Kannada

Saṃgama; Harihara (II)

Śaka 1312, (Jyēshṭha) śu. 15, Sunday=1390 A.D., May 29

Damaged. Records some gift of land included in *Mahābalēśvarada-sthāna* to the pontiff (*śrīpādaṃgaḷu*) of Vidyāpuri by *mahāpradhāna* Mallapa-oḍeya ruling over Bārakūru.

KN 994

ARSIE., 1953-54, No. 333

Slab lying in D.T. Puttayya's field.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1441 (expired), 1442 (current), Pramādi, Śrāvaṇa ba. 15=1519 A. D. August 25, Thursday

Records a gift of land in the village Keṟagāle by Vijayappa-oḍeya, son of Ratnappa-oḍeya, ruling over Bārakuru, to [Kēśava], son of Īsvara-upādhya who seems to have been a disciple of Karuṇākara-tīrtha, the family priest of Saṃgarasa-nāyaka.

KN 995

Saṅkaranārāyāṇa

ARSIE., 1927-28, No. 402; SII., IX, pt. II, No. 405

On a slab in a field near Kanyāni (a hamlet).

Kannada

Saṃgama; Bukkaṇa-oḍeya (I)

Śaka 1278, Durmukhi, Māgha śu. 10, Tuesday=1357 A.D., Junuary 3.

Damaged. States that under the orders of the king, his *mahāpradhāna* Maleya-daṇṇāyaka made a fresh gift of land, the old gift of garden having gone to ruins, for burning a perpetral lamp (*naṃda veḷaku)* before god Śaṃkaranārāyaṇa and for other services. The details are lost.

KN 996

ARSIE., 1928, No. 401; SII., IX, pt. II, No. 419

Slab set up in field near Hirebail (a hamlet).

Kannada

Saṃgama; Hariyappa-oḍeya (II)

Śaka 1302 (current), Siddhārthi, Chaitra śu. 1, Sunday=1379 A.D., March 19, Saturday

Mahāpradhāna Maleya-daṇṇāyaka had made a grant of land in the reign of Vira Bukkaṇṇa-oḍeya for the service of Koḍagiya Śaṃkaranārāyaṇadēva. It was now made over to

Kimi-seṭṭi of Mahāmane who was made responsible for conducting the services of a perpetual lamp to the god.

KN 997

ARSIE., 1928, No. 400; SII., IX, pt. II, No. 425

Slab lying in a field near Haḷe Agrahāra.

Kannada

Saṃgama; Harihararāya ruling from Dōrasamudra

Śaka 1324, Vishu, Śrāvaṇa śu. 12, Sunday. The *tithi*=1401 A.D., July 22, Friday, the Śaka year being current.

Basavaṇṇa-oḍeya was governing the *rājya* (i.e. Bārakūru-rājya) from the capital of Bārakūru under the orders of *mahāpradhāna*, Gōpeya-daṇṇāyaka-voḍeya. Registers a grant of lands, free from taxes, to god Śaṃkaranārāyaṇa of Koḍage by Māḍāḍi-toḷaha, for offerings daily in the mornings and for offering betel-leaves, *kāṇike*, burning a lamp etc. when the deity is brought to Savaḍadahāḷu for anointment there.

KN 998

ARSIE., 1927-28, No. 398; SII., IX, pt. II, No. 609

On a slab in the *prākāra* of the Śaṃkaranārāyaṇa temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 14[66], Krōdhin, Chaitra śu. 6, Friday=1544 A.D., March 28, Friday, f.d.t. .74

Much damaged. Registers a grant of land, house and site by Dabugeṟe-voḍeya, disciple of Chennabomma-voḍeya of Meṟuvumāye, to god Śaṃkaranārāyaṇa after purchase for a sum of 300 *varahas*, from Channayarasaṇṇa who is said to have been governing a *rājya* (Tuḷu-rājya ?). The gift was meant for anointment, worship through *bilapatre* and *toḷasi* etc. The lower part of the slab is built in.

KN 999

ARISE., 1928, No. 397; SII., IX, pt. II, No. 674

On another slab in the same place.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1485, Dundubhi, Jyēshtha śu. [7], Ādivāra = 1562 A.D., May 10, Sunday. The Śaka year was current.

The king granted as *amara-māgaṇi* to *Yeḍavamurāri*, *Kōṭekōlāhala*, *Paḍuvaṇa-samudrādhiśvara* Sadāśivarāya-nāyaka of Keḷadi, son of Chauḍa-gauṇḍa of Keḷadi, the districts of Āraga, Gutti, 36 *kaṃpaṇas*, Tuḷu-rājya and 26 *gāvudas* (in length) of Bārakūru and Maṃgalūru. Sadāśivarāya-nāyaka constructed a *maṭha* for Virūpākshadēva and having purchased for 200 *varahas* some land called *goruṭe* in the village Kuppāṟa from Kēśava-hebāruva, son of Aṃṇi-hebāruva of that village, made a gift of the same for *bhikshā* in the *maṭha*. The gift was made in the presence of god Śaṃkaranārāyaṇa, a sacred place in Tuḷu-rājya, for the final beatitude of the parents of Sadāśiva-nāyaka (viz. Chauḍappa and Tirumamma). It states that the taxes (*teṟu*, *birāḍa*) of that gifted land was paid by Kēśava-hebāruva himself.

KN 1000

Saukūru

ARIE. 1970-71, No. 213

Slab set up in the *prākāra* of Durgāparamēśvari temple.

Kannada

Tuḷuva; Sadāśivarāya

. . .

Damaged. Mentions Sadāśiva-nāyaka of Keḷadi and Mallappa of Bārakūru. In characters of about the 16th century,

KN 1001

Vaḍērahōbḷi

ARSIE., 1924, No. 369; SII., IX, pt. II, No. 430

Slab in a plain called *barahada-kallu-guḍḍe*.

Sanskrit and Kannada in Kannada

Saṃgama; Bukkarāya (II)

Śaka 1328, Pārthiva, Phālguṇa śu. 10, Monday. The *tithi* occurred on Saturday, 1406 A.D., February 27, f.d.t. .03

Bāchaṇṇa-oḍeya was ruling over Bārakuru-rājya under orders from the king. The two *dhaṇis* (chiefs) of Haṃgaru-adhivāsa in Kuṃdāpura and the *haṃgara-bhaṭas* named Vāstēva-vaidya, Nāraṇa-vayidya, Nāraṇa-sabhāyita and Pērāḷa-sabhya, sons of Vishṇu-sabhāyita purchased land (*brahmādāya*) at the same village and gifted it to Narasiṃha-bhārati, the pontiff of Śṛiṅgēri. Out of the yield from this, 3 *muḍes* of paddy measured from *nāḍa hāne* were to be given to the service of god Kōṭiśvara and 60 *hānes* for god Chikkadēva for *rudrapūje* during the rainy season (*sōne*) in the month of Asāḍi (Āshāḍha) every year. The record commences with verses in eulogy of Vidyāraṇya-guru. The record names the witnesses and states that it was the writing of *grāma-bhaṭṭa* (?)

KN 1002

ARSIE., 1927, No. 368; SII., IX, pt. II, No. 520

On a slab near the Gaṇapati shrine.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1448, Pārthiva, Phālguṇa śu. 1, Monday=1526 A.D., February 12. The Śāka year was current.

Records that Liṅgarasa-voḍeya, appointed as governor of the Bārakūra-rājya by the king, placed Etirāya-voḍeya in charge of the province and that the latter made a gift of the income derived from the *adhivāsa* of Kōṭa in Bhaṇḍāra-sthaḷa of Kuṃdāpura to god Rāmachandra worshipped by the pontiffs Raghupati-tīrtha-śrīpāda and Śrīnivāsa-tīrtha-śrīpāda of Āneyagondi, and also for the *bhikshā*. The gift was made for the prosperity of the king. The income of 186 *hon* and 3 *haṇas* was inclusive of *va ga* 10 towards customs. Timmarasa, the *karaṇika* of Bārakūru, wrote the record.

Karkala Taluk

KN 1003

Chāra

ARIE , 1976–77, No. 157

Slab in front of a ruined Jaina basti.

Kannada

Saṃgama; Mallikārjuna

[Śaka] 1374, Āṃgirasa, Chaitra śu. 5, Thursday=1453 A.D., March 15, Sunday

Slightly damaged. Refers to *mahāpradhāna* Vallabhadēva-daṇṇāyaka as also to Bāṇappa-oḍeya who was ruling over Bārakūru-rājya and registers a grant of land to god Ādiparamēśvara for *amṛitapaḍi* and other worship and offerings on various occasions (details given). The *chaityālaya* is stated to have been built by Mādaṇṇa-seṭṭi and Hosabu-seṭṭi, sons of Kōṭi-yakka and Kuṃdaya-śrēshṭhi, a resident of Chāra in Tuḷuva-dēśā in Śaka 1354, Parīdhāvi, Māgha śu. 10, Friday=1433 A.D., January 30.

KN 1004

ARIE., 1976-77, No 158

Another slab in the same place.

Kannada

Saṃgama; *Vīrapratāpa* Rajaśēkhara

Śaka 1392, Vikṛita, Mārgaśira śu. 10, Monday=1470 A.D., December 3

Badly damaged and worn out. Refers to *mahāpradhāna* Siṃgappa-daṇṇāyaka and Dēvaṇa-daṇḍanāyaka governing Chēra-rājya- It seems to record certain donations for the services of the Jaina deities-Pārśvanatha, Ādiparamēśvara and Chandranātha. Rājāsēkhara was the son of Mallikārjuna and was too young on this date.

KN 1005

Hebri

ARIE., 1976-77, No. 160

Slab set up against the left wall in the enclosure of Anantanāthasvāmi temple.

Kannada (corrupt and irregular language)

Tuḷuva; Kṛishṇadēvarāya

Śaka 1428 (?), Chitrabhānu, Jēṭha 27. Irregular. The 27th day according to solar reckoning would correspond to Āshāḍha śu. 1 of lunar system and the details may be equated with 1522 A.D., June 24, Tuesday. The Śaka year would be 1444.

When Viṭharasa-oḍeya was governing Bārakūru-rājya, land holdings were created for the deity Anantadēva of Hebari. A postscript at the end cites Yuva, Siṃha 8, Monday in the reign of Dēvarāja-ballāḷa and records details of some grants. The details of the second date correspond to 1575 A.D., August 8. But the characters are rather late for the period cited.

KN 1006

Īḍu

ARIE., 1958-59, No, 652

Slab set up behind the Mūjilnāya-bhūta temple.

Kannada

Saṃgama; Harihara (II)

Śaka 1312, Pramōdūta, Dhanus, *Pāḍya*, Thursday=1390 A.D., December 8, the *tithi* being Pushya śu. 1

Registers a *sarvamānya* gift of land to god Mañjunātha by *mahāpradhāna* Liṅgarasa-voḍeya who was governing Maṃgalūru-rājya.

KN 1007

Kāntāvara

ARSIE, 1901, No. 57; SII., VII, No, 231

On a slab behind the kitchen in the Kāntēśvara temple.

Kannada

Saṃgama; Hariyappa-oḍeya (I)

Sarvadhāri, Vṛishabha 4, Tuesday=1348 A.D., April 29, the Śaka year being 1270.

Seems to record a gift of money by some individuals for the worship of god and feeding of Brāhmaṇas, at Kāntāra. *Haḍapada* Gautarasa was governing Maṃgalūru-rājya.

KN 1008

ARSIE., 1901, No. 59; SII., VII, No, 234

On another broken slab in the same place,

Kannada

Saṃgama; Hariyappoḍeya (II)

Śaka 13. ., Siddhārthin, Vaiśākha śu. 1, Monday=1379 A.D., April 18, the Śaka year being 1301.

Fragmentary. Only the ruler is mentioned.

KN 1009

ARSIE., 1901, No. 56; SII., VII, No, 230; TS., No. 67

On a pillar in the Palimāru-maṭha

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1355, Pramādi, Āshāḍha śu. 10=1433 A.D., June 28, Sunday.

Dēvarāja-voḍeya was governing Maṃgalūru-rājya. Registers a gift of land to Rājarājēśvara-tīrtha-śrīpāda, the pontiff of the Baḍagaṇa-maṭha at Kāntāra by Dēvarasa, the *pradhāna* of Maṃgalūru and his younger brother Timmarasa who was governing Bidire. 17 *hons* due towards land tax (*kaṃdāya*) were also remitted. Dēvarasa and Timmarasa figure as signatories.

KN 1010

ARSIE, 1901, No. 58, SII., VII, No. 233

On another slab behind the kitchen in the Kāntēśvara temple.

Kannada

Tuḷuva; Dēvarāya (I or II ?)

Śrāvaṇa śu. 1, Saturday. Not verifiable.

Damaged. Seems to register a gift of land etc. to god Kāntēśvara of Kāntāra. Mentions Maṃgalūru-rājya.

KN 1011

ARSIE., 1901, No. 60-A, SII., VII, No. 236

Back of a slab set up to the right of entrance of Kāntēśvara temple.

Kannada

Saṃgama; Virūpāksha

Śaka 1399, Manmatha ba. 5, Sunday. The month is not specified. The *tithi* and the week day occurred in the month of Mārgaśira. Hence, 1475 A.D., December 17 may be the intended date.

Completely damaged. Viṭharasa is said to be govering Maṃgalūru-Bārakūru-rājyas. Mentions god Kāntēśvara.

KN 1012

Mūḍabidare

ARSIE., 1901, No. 55; SII., VII, No. 229; TS., No. 56

In a field one mile south-east from the Traveller's Bungalow.

Kannada

Saṃgama; Harihararāya (II)

Śaka 1312, Śukla, Mithuna 15, Friday=1389 A.D., June 11

Mentions Maṅgarasa-voḍeya as governor of Maṃgalūru-rājya and Mañjaṇṇa-adhikāri as the officer (*adhikāri*) of Bidireya-sthaḷa. During the period of Vikru-chauṭa, Maiṃda, son of *Vudiyara Neletantri* Kēśava-seṭṭi and others inclusive of the five *horahinavaru* created a *dēvasva* grant of land to god Chaṇḍōgra Pārśvadēva of the *basadi* and the pontiff (*guru*) of Bidire, for worship, offerings, for maintaining 2 *karṇapāḷikas* for 4 months of *chāturmāsya* for cocoanut oil for perpetual lamp for the *kāpāḷi* etc. The gift was made with all its incomes, rights etc. like *kiḷu*, *mēlu*, *duḥkha*, *vosaga*, *naṭṭu*, *biḍu*, *kuṃḍāji* and *keṃgoṃḍa*. The gift was made with the consent of the *ballāḷus* and in the presence of Abhinava Chārukīrti-paṇḍita, obviously the pontiff of the *basti* at Mūḍabidare.

KN 1013

ARSIE., 1901, No. 41; SII., VII, No. 211

On a slab against the south wall of the inner enclosure of the Hosa-basti.

Kannada

Saṃgama; **Bukkarāya (II)**

Śaka 1329, Vyaya, Bhādrapada śu. 10, Wednesday. *Tithi* = 1406 A.D., August 24, Tuesday. The Śaka year was current.

When Bāchappa-voḍeya was governing Maṃgalūra-sthaḷa under the ministry (*Pradhānika*) of Jommaya-daṇṇāyaka, 4 *adhikāris*, 5 *ballāḷas*, *horahinavaru*, and the *sēnabōva* of the *sthaḷa* made a gift of land for the worship of Chaṇḍōgra Pārśvanāthadēva. It was freed from imposts like *osage*, *naṭṭu*, *beḍu*, *beṭṭu* etc.

KN 1014

ARSIE. 1901, No. 28; SII , VII, No. 196; TS., No. 64

On the north wall of the *Gaddige-maṇḍapa* in the Hosabasti, right of entrance.

Kannada

Saṃgama; Prauḍhadēvarāya

Śaka 1351, Saumya, Māgha śu. 5, Thursday = 1430 A.D., january 29, Sunday.

Records the construction of a *mahā chaityālaya* named Tribhuvana-chūḍāmaṇi at Bidire (Vaṃśapura), by the *halaru* comprising of the *eṃṭupraje*, *seṭṭikāṟas*, the four *eḷames* etc., with the help of the Chauṭas, and six *ballāḷas* of Śāḷiki-nāḍu in the site granted to Abhinava-Chārukīrti-paṇḍita for that purpose by Dēvarājoḍeya of Nāgamaṅgala who was governing Maṃgalūru-rājya when Perumāḷadēva-daṇṇāyaka was the *mahāpradhāna*. The *halaru* of Bidire consecrated the bronze image of Chandraprabha-tīrtha in that *basadi*.

KN 1015

ARSIE., 1901, No. 33; SII., VII 202, TS., No. 63

On the north wall of the *Gaddige-maṇḍapa* in the Hosa-basti, left of entrance.

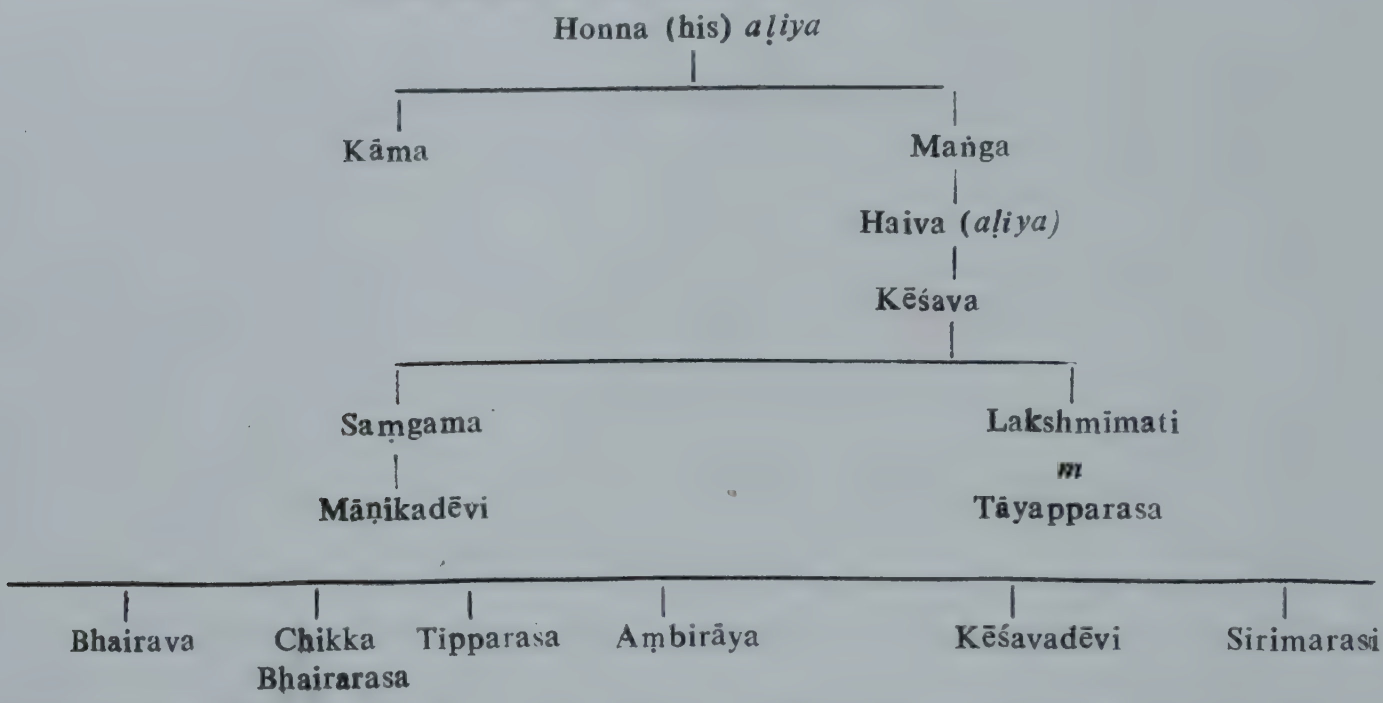
Kannada

Saṃgama; Dēvarāya (II), son of Vijayarāya

Śaka 1351, Saumya, Māgha śu. 5, Thursday = 1430 A. D.. January 29, Sunday.

The king is described as *turuka-mahā-haya-prabalasainya-vidāri*. He is said to have inaugurated the Tribhuvana-chūḍāmaṇi-chaityālaya at Bidire in Nagire-rājya and consecrated the image of Chandraprabha-tirthaṅkara in bronze and made arrangements for worship (*śrī* *bali*) in the *basadis* at Gērasoppe, Beḷuguḷapura, Chandragutti, Honnāvara and Vēṇupura at the instance of his preceptor Vīrasēna, had a copper covering to the 3rd *nilaya*, supplied silver vessels, etc. to the Tribhuvana-chūḍāmaṇi–chaityālaya. His wife Nāgaladēvi had a *māna–staṃbha* erected and daughters Lakshmi and Paṇḍitadēvi arranged for feeding.

The genealogy of Bhairava is given as follows;


Honna (his) *aḷiya*
Kāma
Maṅga
Haiva (*aḷiya)*
Kēśava
Saṃgama
Māṇikadēvi
Lakshmīmati
m
Tāyapparasa
Bhairava
Chikka Bhairarasa
Tipparasa
Aṃbirāya
Kēśavadēvi
Sirimarasi

Tāyapparasa was the chief of Tiḷivaḷḷipura in Chandragutti-kaṃpaṇa. Bhairava, son of Tāyapparasa, married Māṇikadēvi, daughter of Saṃgama and also Nāgaladēvi, daughter of Bommarasi, sister of Tayapparasa. The record is of literary merit, being in prose and verse.

KN 1016

ARSIE., 1901, No. 29; SII., VII, No. 197

On the same wall, right of entrance below KN 1015.

Kannada

Saṃgama, Prauḍhadevarāya (II)

Śaka 1373, Prajāpati, Vaiśākha śu. 7, Thursday=1451 A.D., April 8.

When Gaṇapaṇṇa-oḍeya was governing Maṃgalūru-rājya several *seṭṭis* got the *mukha-maṇḍapa* of Trībhuvana-chūḍāmaṇi-chaityālaya constructed.

KN 1017

ARSIE., 1901, No. 30; SII., VII, No. 198

On the same wall.

Kannada

Saṃgama; Virūpāksha

Śaka 1394, Khara, Kārttika śu. 5, Thursday. Irregular. The *tilhi* occurred on Thursday f.d.t. .59. October 17, 1471 A.D., but the Śaka year was 1393.

When Viṭṭharasa was governing, with the permission of the *halaru* of Bidire including the eight *praje*, *seṭṭikāras* and the four *eḷames* and under orders from Chārukīrti-paṇḍita Aṃṇa-sāmanta-heggaḍe, son of Chennakka-bāṇamati and grandson of Bemmakka-sāmantati who was herself the granddaughter of Hosabu-sāmanta-heggaḍe ,of Mudurāḍi in Bārakūra-sthaḷa, with the consent of his younger brothers, made a gift of lands for *siddha chakrārādhane* and *ratnamādeya-pūje* performed daily in the Dhaṇāyaka-basti of Bidire in Maṃgaḷūru-sthaḷa, and for daily worship and special worship in the month of Kārttika, in the Tribhuvanachūḍāmaṇi-chaityālaya and for *sāstradāna.* The gift was made in the presence of Chaṇḍōgra Pārśva-tīrthaṅkara Chandraprabhasvāmi.

KN 1018

ARSIE., 1901, No. 34; , SII, No. 203

In the Hosabasti, left of entrance.

Kannada

. . . . .

Śaka 1384, Vishu, Pushya śu. 1, Wednesday, Mūlā-nakshatra = 1461 A.D., December 2, f.d.t. .06. The Śaka year was current.

Registers a gift of 1000 *muḍes* of paddy for worship and offerings to gods Chandranāthasvāmi of the ground floor, Supārśva-tīrthaṅkara of the middle floor (*naḍuvaṇa-nele*) and Chandraprabha-tīrthaṅkara of the upper floor,(*mēlaṇa nele*) of Tribhuvanachūḍāmaṇi-chaityālaya of Bidire by *mahāmaṇḍalēśvara* Hiriya Bhairavadēva, the chief of Nagire, in the presence and with the permission of his younger brothers Bhairarasaya and Aṃbirāyarasa and the members of the family, and the *saṃgha-samudāya* headed by Paṇḍitadēva of Baḷaguḷa. The gift was made for his merit when the disease he was suffering from became more serious.

KN 1019

ARSIE., 1901, No. 39; SII., VII, No. 209

On a slab built into the wall of the Kshētrapāla shrine in the same basti.

Kannada

Saṃgama; Virūpāksharāya

Śaka 1398, Durmukhi, Māgha śu. 10, Friday=1477 A.D., January 24.

States that while Vīṭhṭharasoḍeya was governing Maṃgaḷūru-rājya, during (the administration of) Siṅgappa-daṇṇāyaka, [Mellaṃṭa] Sauṭire-seṭṭi of Pēraḷa Karaṇaṃtata-bali and his *aḷiya* Kēchiya Dēvaru-seṭṭi of Chiṭṭipāḍi supplied *ṭhāṇa-dīvige*, *dēhāra* etc. and made a grant of land for worship in the two *gandhakuṭis* of the middle storey (*naḍuvaṇa-nele*) of Chandraprabhsavāmi of Tribhuvanachūḍāmaṇi-chaityālaya and also donated a house for the priest to live in. It states that they donated lands, after purchase, for 400 *saṃṇa-pratāpa* (coins) from Saṃkara-[vojōṃti ?] a Brāhmaṇa of Kemmutemaru, one of the four *ūrs* in Mūḍillara-dēśa and those lands were leased out. This charter was given (to the donor ?) by the *samasta halaru* and *emṭu-praje seṭṭikāṟas* of Bidire at the instance of Chārukīrti-paṇḍitadēva.

KN 1020

ARSIE., 1901, No. 42; SII., VII, No. 212

On another slab in the Gurugaḷa-basti

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1437, Yuva, Vaiśākha śu. 5, Thursday=1515 A.D., April 19.

While Ratnappa-oḍeya belonging to the family of Baicha-daṇḍādhipa was governing Maṃgalūru-Bārakūru-rājya, at the instance of Munibhadradēva (disciple of ?) Abhinava Chārukīrti-paṇḍita and with the permission of the eight *seṭṭikāras* and four *eḷames* of Bidire, 33 individuals (named) donated 660 *doḍḍa varahas* at the rate of 20 *doḍḍa varaha gas*, each out of which land was purchased after recording the purchase on copper-plates. It is stipulated that from out of the income from tenure from those lands paddy worth 100 *varahas* gifted for the daily worship and the remaining set apart for *Śāstra-dāna*. Varddhamāna Śrī Avve of Sēna-gaṇa, Ajila Pāṃḍi-seṭṭi, Chauṭa Sāṃtaya-seṭṭi are some of the donors named. Ratnappa-oḍeya is eulogised as *sapta-saptati-durgādhīśvara*, *Jaina-param-āgamōddharaṇa-dattāvadhāna* etc.

KN 1021

ARISE., 1901, No. 37; SII., VII, No. 207

On the east north and west faces of a pillar in the Bhairādēvi-maṇḍapa of the Hosa-basti.

Kannada

. . . . .

. . . . .

This incomplete record in verse and prose highly eulogises the Nagire chief *mahāmaṇḍalēśvara* Jinadāsa Sāḷuva Malla, son of Śaṃkarāṃbā and Bayyaṇēṃdra belonging to Sōma-vaṃśa and Kāśyapa-gōtra who was governing Haiva and Koṅkaṇa-rājyas and gives a list of his ancestors commencing from Sāḷuva Nāraṇa and Nāgaṇa of Kshēmapura. They are; Hoṃna, Kāma-nṛipāla Māvarasa, Haive-rājēndra, Kēśavarāja, Saṃgamēṃdra, Bhairava, Immaḍi Bhairava and Aṃbirāya. His nephew Jagadēva, son of his elder sister Mallidēvi had been installed as the crown-prince (*yuvarāja*), The record stops abruptly.

KN 1022

ARSIE., 1940-41, No. A.6

Copper-plate set in the possession of Chārukīrti-paṇḍitāchārya of the Jaina-maṭha at Mūḍabidare.

Kannada

Tuḷuva (?); Vijaya Sadāśiva

Śaka 1679, Rākshasa, Mārgaśira śu. 1. Irregular. The Śaka year corresponds with the cyclic year Īśvara when the *tithi* occurred on December 12, Monday, 1757 A.D. The cyclic year Rākshasa corresponds with Śaka 1657 (=1735 A.D., November 4, Tuesday). But both these dates are far too late for Sadāśiva.

Records an endowment of certain lands in the village Beṇṇegāve in the Sōda province by the chief Immaḍi Arasappoḍeya, son of Arasappoḍeya of Sōde, to his teacher Chārukīrti-paṇḍitadēva who bears a number of *birudas* like *rāya-rājagūru* etc. Obviously, a spurious record.

KN 1023

Nandaḷike

ARIE., 1976-77, No. 165

Slab set up in a field beside a path leading to Mahāliṅgēśvara temple.

Kannada

Saṃgama; Hariyappa-voḍeya (II)

Śaka 1309, Prabhava, Āśvija ba 3, Sunday=1387 A.D., September 30, Monday

States that *mahāpradhāna* Mallappa-voḍeya was administering Bārakūru-rājya on the orders of the king and that the kingdom belonging to the Dattāḷva family was entrusted to Saṃgaṇa-jīya. This latter made grants to god Brahmēśvara of Kārakaḷi and also to a Brāhmaṇa-

KN 1024

Niḍḍōḍi

ARIE., 1970-71, No. 218

Broken slab standing in a *nāgabana* near the house of Anantarāma Uḍupa.

Kannada

Saṃgama; Bukkarāya

. . . . .

Worn out and fragmentary. Refers to Bāchappa-oḍeya, the governor of the Maṃgalūru-rājya and a Chaūṭa. In characters of about the 14th century.

KN 1025

Parpaleguḍḍe

ARIE., 1976-77, No. 166

Slab standing in a field at the base of a hill near the Jaina-basti No. 1.

Kannada

Saṃgama; Bukka (I)

Śaka 1287, Krōdhi, Kārttika śu. 9, Sunday = 1364 A.D., November 3. The Śaka year was current.

States that *mahāpradhāna* Malleya-daṇḍanāyaka was administering Bārakūru-rājya and that on his orders Nāgappa-voḍeya, the *nāḍu* and *nakara* of Kārakaḷa and Paḍakaḷa-heggaḍe and others donated a land to the west of Kuñjataṃbeṭṭu to Leṃkaṇṇaṃgaḷu and that the land was declared as the holding (*dēvasva*) of Ratnatrayadēva.

KN 1026

Puttige

ARSIE., 1901, No 55; SII., VII, No. 229

Slab in a field to the south-east of Traveller's Bungalow.

Kannada

Saṃgama; Harihara (II)

Śaka 1312, Śukla, Mithuna 15, Friday=1389 A.D., June 11

Registers a gift of land to god Chaṇḍōgra Pārśva of Gurugaḷa-basṭi in Bidire, with the consent of four *ballāḷas*-by Maindana (?), son of Tantri Kēsava-seṭṭi of Vudiyara-nele for worship, perpetual lamp, exempt from *kīḷu*, *mēlu*, *duhkha*, *vosage*, *maṭṭu*, *biḍu aṭṭotōḍi* (?), *aimirēti* (?), *kuḍāji* (?) etc. The gift was made during the (period of administration?) of Vikra-chauṭa, of the Chauṭa family when Maṃjaṇṇa-adhikāri was administering Bidireya-sthaḷa and Maṁgarasa-voḍeya was governing Maṃgalū rājya. It also states that Reṃmaka-melaṃṭa *alias* Mudiya, the watchman (*kāpāḷu*?)was to be paid four *Kaṭhāri akṃusa ga* being the revenue on land,

KN 1027

ARSIE., 1901, No. 54; SII., VII, No. 228

Slab set up in front of the Sōmanātha temple near the village.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1434, Āṃgira, Jyēshṭha ba. 2, Tuesday=1512 A.D., June 1

Ratnappa-voḍeya was governing Maṃgalūru-Bārakūru *rajyas* when Sāḷva Timmayya was the *daṇāyaka*, This is a charter of agreement among the chiefs of three *sthānas*,-Yellūru, Puttige and another(name lost), given in writing to Tirumalārāya-chauṭa after Kunda-heggaḍe and Tirumalarasa Kiṃnika-heggaḍe agreed between themselves, that in case of any attack from Bhayirarasa of Nagari over Puttige-sime, these three, at their own cost, should come to the rescue of the victim.

KN 1028

Varāṅga

ARSIE., 1928-29, No. 17

On the copper plates, received from Śāntarāja-adhikāri, agent of the Varāṅga-maṭha.

Sankrit in Nāgari

Saṃgama, Dēvarāya (II)

Śaka 1351, Saumya, Bhādrapada, lunar eclipse. *vṛiddhi-yōga.* The eclipse occurred in the month of Nija Bhādrapada corresponding to 1429 A.D., September 12, Monday.

Records a *sarvamānya* grant, by the king of the village Mataṇgakali near the Kōṭinātha temple at Kuḍuka, to the north of Barāhakanyāpura, to the Brāhmaṇa, Vishṇuśarman, son of Śrīdhara and grandson of Vishṇu-yajvan.

Mangalore Taluk

KN 1029

Attāvara

ARSIE., 1901, No. 19; SII., VII, No. 179

On a slab to the right of the entrance into the Chakrapāṇi temple.

Kannada

Saṃgama; *Mahāmaṇḍalēśvara* Vīra Bukkaṇṇa-oḍeya (I)

Śaka 12[67], [Pārthiva], Māgha 14, Monday = 1346 A.D., February 20, the *paksha* being *bahuḷa.*

Damaged. Seems to register a gift income from fines (*tappu*), for the prosperity of the king. *Mahāmaṇḍalēśvara* Saṃkaradēva-oḍeya is stated to be governing Maṃgalūru-rājya.

KN 1030

Baṇṭwāḷamuḍa

ARSIE., 1928, No. 334; SII., IX, pt. II, No. 408

Stone in a field called Polatimurukamala.

Kannada

Saṃgama; Bukka (I)

Śaka 1287, Krōdhi, Bhādrapada ba, 6, Tuesday = 1364 A.D., September 17, (Nija Bhādrapada) f.d.t. .07. The Śaka year was current.

Damaged. Under the orders of the king, Mādarasa of Maṃgalūru made a gift of the village Pudu-grāma after converting it into an *agrahāra* to certain Brāhmaṇas (named) who were invited to come and settle there free of *paḷu-mēṇṭe, sēse, siddāya, hodake, hadike, tappu. duḥkha, vosage, vupachāra,* etc. The new village was named Bukkarājapura. The donees were to give 12 *muḍes* of paddy for god Maṁjinātha annually. Veṅkōja engraved the record.

KN 1031

ARSIE., 1928, No. 381; SII., IX, pt. II, No. 416

Stone set up in Modanakuppa.

Kannada

Saṃgama; Hariyappa-oḍeya (II), son of Vīra Bukkaṇṇa-oḍeya

Śaka 1299, Piṅgaḷa, Siṃha 10, Saturday = 1377 A.D., August 8

Paṇḍaridēva was governing Maṃgalūru-rājya when some *seṭṭis* made a over the land to the *mūligas* stipulating that they should pay *siddāya, naṭṭu beḍe, yese, jōḍi* etc. and supply 100 *mūḍes* of paddy.

KN 1032

ARSIE., 1928, No. 382; SII., IX, pt. II, No. 454

Stone set up in a field called Kallumāru.

Kannada

Saṃgama; Prauḍhadēvarāya

Śaka 13 . . . , Pramōda . . . ., = 1450–51 A.D.

Badly damaged. Refers to a gift made for offerings on the occasion of *dīpāvaḷi* festival. A *mahāpradhāna daṇṇayaka,* (name lost) and Maṃgalūra-rājya are referred to.

KN 1033

Bappanāḍu (hamlet of Mulki)

ARSIE., 1901, No. 81, SII., VII, No. 259

On a slab in the Durgā temple.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1333, Vikṛita, Mithuna...āmāvāse, Mṛigaśira = 1410 A.D., June 2, Monday. The *tithi* was Jyēshṭha-amāvāsye.

Damaged. Timmaṇṇa-voḍeya is stated to be governing Maṃgalūru-rājya. Seems to register a gift by Aṇṇa-voḍeya *alias*(?) Kiṃnika-heggaḍe. Mentions Pāṇḍyapparasa, the Baṃga and to Hadināru-baḷi. Details are lost.

KN 1034

Bōḷūru (near Mangalore)

ARSIE., 1901, No. 24; SII, VII, No. 186

On a slab in ward No. 2

Kannada

Saṃgama; Harihara (II)

Śaka [1311], Śukla = 1389–90 A.D.,

Badly damaged. Mentions Mādarasa and refers to a *purāṇika*. Details are lost.

KN 1035

ARSIE., 1901, No. 25; SII., VII, No. 187

On a slab in ward No. 6.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 134[2], Krōdhi, Pushya śu. 5, Sunday. Irregular. The Śaka year was 1346 when the *tithi* occurred on 1424 A.D., December 26, Tuesday.

Under royal orders Nāgaṇṇa-oḍeya is stated to be governing Maṃgalūru-rājya. Registers gift of land, after purchase, for feeding Brāhmaṇas in a *sattra* (of ?) Chakrapāṇi Gōpīnatha temple of Artthapura, by the land holders (*vṛittimanta*) Hariyarasa, the *karaṇika* of Maṃgalūru, son (disciple ?)of Mārapadēva of *agrahāra* Harihara of the god of Śrīpura (?)belonging to Bhāradvāja-gōtra. Payipakka-mārātti, her daughter Ōbammakka-ūjanti as also Raṇapukka-seṭṭiti together sold the land for one *tāra* at the current value.

KN 1036

Inuvaḷḷi

ARSIE., 1930-31, No. 335

On two broken slabs lying in the Durgā temple in the village.

Kannada

Saṃgama . . . .

Śāka 1335, Vijaya . . . . . . =1413-14 A.D.

Damaged and worn out. Seems to record a gift to a temple (name lost) and mentions the village Yinavaḷi. Registers also a gift of oil made for burning a lamp in the temple in the month of Vṛiśchika.

KN 1037

Kadri

ARSIE., 1901, No. 27; SII., VII, No. 189

Slab in the courtyard of Mañjunātha temple, right of entrance.

Kannada

Saṃgama; Harihara II

Śaka 1308, Kshaya . . . . Saṃkrānti. Not verifiable, 1386–87 A.D.

Damaged. Registers a gift of land for several services like anointment, worship, offerings etc. to god [Maṃjunātha ?]probably by a certain Maṃjunātha, after purchase from Karaṇiṃta of Kūḷūru.

KN 1038

ARSIE., 1901, No. 27-A; SII., VII, No. 190

Slab set up near the bathing tank of the same temple.

Kannada

Saṃgama; Harihara II

Śaka 1311, Pramōda, Pushya ba. 1, Thursday, Makara-saṃkrānti. Irregular. The *tithi* occurred on December 23, Friday of 1390 A.D., while the *saṃkrānti* fell on the 27th, Tuesday. The Śaka year was 1312.

Damaged. Records a gift of land, after purchase, for worship and offerings to some deity (name lost) newly consecrated in the temple of Maṃjunātha and for feeding upto 12 Brāhmaṇas daily therein. Details are all lost.

KN 1039

ARSIE., 1901, No. 27–D; SII., VII, No. 193

On a sculpture in the basement of the lamp pillar in front of Mañjunātha temple.

Kannada

[Saṃgama; Harihara]

. . . .

Reads : *Harihararāya sthiraṃ ji[ya]* .

KN 1040

ARSIE., 1901, No. 27–C, SII., VII, No. 192; TS., No. 62

Inscribed slab below the pedestal of the image of Matsyēndranātha at the Jogi-maṭha on the hill.

Kannada

Saṃgama; Vijaya Bhūpatirāya

Śaka 1345, Sōbhakṛit, Chaitra śu. 1, Sunday=1423 A.D., March 13, Saturday.

The lower portion of the slab is covered up by the pedestal of the image. States that for the welfare of the king, two Brāhmaṇas were engaged to perform the *Durgādēvi* (*Paramēśvari–*) *japa* in the temple of Timirēśvara, probably by Nāgaṇṇa who was administering Maṃgalūru-rājya under orders from *mahāpradhāna* Baicha-daṇṇāyaka. Details are lost.

KN 1041

ARSIE., 1901, No. 27F; SII., VII, No. 195

Slab set up near the Jōgi-maṭha on the hill.

Kannada

Saṃgama; Vijapa-bhūpati

Śaka 1345 (cutrent), Śōbhakrít, Phālguṇa śu.5, Monday, =1423 A.D, February 15, the cyclic year being Śubhakṛit,

Registers a gift of land to *joyisa* Mādaṇṇa of Vaśishṭha-gōtra and Sāma-śākhā who performed *Mṛityuñjaya-japa* in the Timirēśvara temple, by Nāgaṇṇa-voḍeya who was administering Maṃgalūru under orders from *mahāpradhāna* Bayicha-daṇṇāyaka.

KN 1042

ARSIE. 1901, No. 27 E; SII., VII, No. 194

Slab set up in the same place.

Kannada

Saṃgama; Prauḍha Vīrūpāksha

Śaka 1397, Manmatha, Māgha śu. 1, Thursday= Irregular. The month of Māgha had lapsed in this year. If the month were Pushya the other details corrsespond to 1475 A.D., December 28, Thursday, f.d.t. 20

Registers a gift of land by Rāvaḷa-paḷiya, Gaṇapaṇṇa-āḷuva, Rāyara-sēnabōva and Gomma-sēnabōva, the *sthānikas* of Kadire described as the Ādisthāna of Mamgalūru-rājya, made over to Mamgaḷanātha-voḍeya who also received 2 gardens. He was to maintain lamps and make offerings to Gōrakshanātha, and Chandranātha and to feed one(ascetic ?) Viṭharasa-voḍeya, is said to be governing Bārakūru-Maṃgalūru-rājyas, under orders from *mahāpradhāna* Simgaṇa-daṇṇāyaka who was governing all *rāṇes*.

KN 1043

Kārnāḍ

ARIE. 1968-69, No. 101

On a slab in the Śiva temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1360 (current), Piṅgaḷa, Vaiśākha śu. 10 = 1437 A.D., April 15, Monday, f.d.t. .04.

Registers a gift of land (details given), for the daily worship and offerings of god Sōmeya-dēva of Karunāḍu by Aṁṇappa-voḍeya ruling over Maṃgalūru-Bārkūru-rājyas, on the orders of the king, while his subordinate Nāgarasa was governing Kāruāḍu.

KN 1044

Koḍiyāla Bail

ARSIE. 1901, No. 23; SII., VII, No. 183

On a slab in ward No. 7.

Kannada

Saṃgama; Harihara (II)

Śaka 1318, Dhātui Karkāṭaka-saṁkrānti = 1396 A.D., June-July.

Damaged, *Kumāra, haḍapada* Mādarasa was governing Maṅgalūru-rājya when a gift of land, after purchase, was made for feeding 12 Brāhmaṇas in the Kṛishṇa temple at Uḍipi. Naṃdi [Baraṃmaṇa-seṭṭi] of Paḍaṃbaḷi appears to have sold the land.

KN 1045

ARSIE, 1901, No. 22; SII., VII, No. 182

On a slab in ward No. 26,

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1348, Viḷaṃbi, Chaitra śu. 1, Sunday. Irregular. The *tithi* = 1418 A.D., March 8, Tuesday, the Śaka year being current.

Damaged. Bayicha-daṇṇāyaka was governing Maṃgalūru-rājya under orders from the king and at his instance Timmaṇṇa-oḍeya was administering the same *rājya*. This latter seems to have upon and burnt several *paḷis* raided of the *haṃjamāna nakhara* disregarding their traditional rights and privileges they had been conferred upon. This matter being represented to the king and Bayicha-daṇṇāyaka, they sent some revised orders to Timmaṇṇa-oḍeya who, in consultation with his ministers (*pradhāni*), Baṃgas, Chauṭas, Ajilas and all the *kaṭṭaḷe* made some grants of land in compensation.

KN 1046

Mangalore

ARSIE. 1945-46, No. 156

Slab set up in the Kanara High School compound.

Kannada

Saṃgama; *Vīrapratāpa* Vijaya-bhūpati

Śaka 1346, Śōbhakṛit, Chaitra śu. . The *tithi* (unspecified) occurred in March of 1423 A.D. the Śaka year being current.

Registers certain gifts of land made to Mahāliṅgadēva, son of Rāmaṇṇa, belonging to Ṛik-śākhā and Ātrēya-gōtra for performing *japa* in the temple of Timirēśvaradēva, while Nāgaṇṇa was governing Maṃgalūru-rājya under *mahāpradhāna* Baicha-daṇṇāyaka. Cf. KN. 1049 above from Kadri.

KN 1047

ARSIE., 1901, No. 23-A, SII., VII, No. 184

Broken slab in the same compound.

Kannada

Saṃgama; Prauḍha Dēvarāya

Śaka 1378, Yuva, Māgha śu . . Śaurivāra. Cannot be verified. The *tithi* fell in January, 1456 A.D., the Śaka year being current.

Damaged. States that under orders from the king, Timmaṇṇa-daṇṇāyaka was administering Maṃgalūru-rājya and at his instance Naraharidēva-daṇṇāyaka was governing Seems to record a gift of money and land, after purchase, probably by Timmaṇṇa-daṇṇāyaka, his queen (*rāṇīvasa*) and children. Details are lost.

KN 1048

Muchchūru

ARIE., 1970-71, No. 221

Slab set up in the outer *prākāra* of the Durgāparamēśvari temple.

Kannada

Saṃgama; Vīra Hariyappa-voḍeya (II)

Śaka 1310, Vibhava, [Kārtti]ka=1388 A.D., October.

Damaged. Refers to a governor of Maṃgalūru-rājya and to a person called [Na]rasiṃha dēva-adhikari (?). Seems to record some provision made for worship.

KN 1049

Paḍuva Paṇambūra

ARSIE., 1901, No. 85; SII., VII, No. 265

On a slab in the Śiva temple.

Kannada

Saṃgama; Immaḍi Dēvarāya

Śaka 1[3],.... Piṅgaḷa, Vaiśākha śu. 14, Monday. Irregular. The *tithi* fell on Friday, 1437 A.D., April 19, the Śaka year being 1359.

Damaged. Registers a gift of land named Aṃgaragoḷa to the west of Paḍaṃbūru for a perpetual lamp(in the temple of)Umāmahēśvara to the west of that place by Viṭhaladēvi Baṃgarakumāra Pāṇḍyapparasa and others (?). Details are lost. Nāgaṇṇa wrote the record. Nañjānatha is cited as a witness.

KN 1150

Pasarāla

ARSIE., 1901, No. 86, SII., VII, No. 266

Slab in a field.

Kannada

Saṃgama; Pratāpa Dēvarāya (II)

Śaka 1348, Parābhava, Kuṃbha 20=1427 **A.D., December 14, Friday**

Registers a gift of land to *bhaṇḍāri* Kāntu-seṭṭi for **burning a perpetual lamp to god Sōmanātha of Hosahoḷalu, and for offerings to god Sōmanatha of Hantige and feeding 74 (?)**

Brāhmaṇas annually(in both the places ?) The donor, Narasiṃhadēva-voḍeya, was governing Barakūru-rājya under orders from the king *mahāmaṇḍalēśvara* Pratāpa Dēvarāya.

KN 1051

Pāvañja

ARSIE., 1901, No. 83; SII., VII No. 261

On a slab in front of the Mahāliṅgēśvara temple.

Kannada

Saṃgama; Immaḍi Dēvarāya

Śaka 1340, [Hēviḷambi], Vaiśākha śu. 10, Monday=1417 A. D., Apri 26, Śaka year being current.

Slightly damaged. Aṃṇappa-oḍeya was governing Maṃgalūru and Bārakūru-rājyas under orders from the king. Registers a gift of land in a village (name lost) in Beḷuguḷa-veṇtheya of Hoyisaṇa-rājya to Hariyaṇṇa the Baṃga, probably by Viṭhladēvi Baṃga for aperpetual lamp for god Mahādēva of Phāḷaüṃja to be used in the month of Vṛiaśchika(On the date of this record, Dēvarāya I was still ruling. Hence, Immaḍi Dēvarāya must have been governing as *yuvarāja*.

KN 1052

Poḷali Ammunaje

ARSIE., 1927–28, No. 376

On a slab in a field near Ammuṇajeguṭṭa.

Kannada

Saṃgama; Prauḍha-Mallikārjunadēvarāya

Śaka 1387, Pārthiva, Siṃha 15, Wednesday=1465 A.D., August 13, Tuesday

Refers to Rāmachandra-daṇāyaka, the *mahāpradhāna* of the king, as administering the kingdom under the royal seal and and Viṭharasa as governing Maṃgalūru-rajya. Records a grant of land at Ammuḷiñja by four brothers of Puttige to a lady to arrange for the regular maintenance of worship and offerings and perpetual lamps to the image of Poḷaladēvi out of the specified quantity of paddy yield from the field.

KN 1053

Sīmantūru

ARSIE, 1930–31, No. 342

On a slab lying by the side of the wall in the Brahmasthāna temple.

Kannada

Saṃgama; Dēvarāya II

Śaka 1366, Rudhirōdgāri = 1443–44 A.D., the Śaka year being current.

Seriously damaged. Seems to record a gift of land. Mentions the village Kumāramaṅgala.

KN 1054

ARSIE. 1930-31, No. 340

On a slab set up in the Janārdanasvāmi temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1435, Āṅgīra, [Mēsha] ba. 2. . 1512 A.D., April 3, Saturday, the lunar month being Chaitra, Mesha 8. The Śaka year was current.

Much damaged. Mentions Timmaya-daṇṇāyaka at whose command Ratnappa-oḍeya was administering the Maṃgalūru and Bārakūru-rājyas. Seems to register a political agreement between Kunda-heggaḍe and Kinnika-heggaḍe.

KN 1055

Sujēru

ARSIE. 1930–31, No. 337

On a stone set up in a field called Dāsaṇṇa-gaḍḍe in the village.

Kannada

Saṃgama; Dēvarāya II

Śaka 1363,I[Raudri] . . . . . . Sunday. Not verifiable.The year corresponds to 1440-41 A.D., the Śaka year being current.

Much damaged. Seems to record some provision made for burning a perpetual lamp in the temple of Maṅgaladēvī.

KN 1056

Sūratkal

ARIE. 1968-69, No. AA 6

On a set of 3 copper-plates received from K. Venkatrayacharya.

Kannada

Saṃgama; Dēvarāya II, ruling over Maṃgalūru-rājya

Śaka 1352, Sādhāraṇa Jyēshṭha śu. 5, Sunday=1430 A.D., May 27, Saturday

Records the grant of land, at the instance of the king, to Varadēndra-tīrtha-śrīpādaṅgaḷu who is described as a devotee of god Viṭhala and as an ascetic belonging to the Uḷūru-māṭha in Pējāvara. The grant was made for the purpose of offerings for the deity mentioned above and burning a perpetual lamp in the *maṭha.*

KN 1057

ARIE. 1968-69, No. 102

On a slab in front of Govindadāsa College (originally found at Paṇaṃbūru).

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1356, Pramādin, Mithuna 18, Monday =1434 A.D., June 14 if the year was Ānanda. In the cited year it fell on June 14, Sunday, 1433 A.D.

Records the selling of a land as *brahmadāyamūla* to Birumaṃṇa-seṭṭi of the Toḷaharaṃbaḷ by Māda-heggaḍe of Paṇaṃbūru, subordinate of *mahāpradhāna* Perumāḷe-daṇṇāyaka and two others by the orders of the same *mahāpradhāna.*

KN 1058

ARIE., 1968-69, No. 103

On another slab in the same place.

Kannada

Saṃgama; Mallikārjuna

Śaka 1372, Pramōda, Āshāḍha śu. 12 = 1450 A.D., June 21, Sunday

Worn out. Seems to record some gift (details not clear) to a certain person (name not clear), son of Chauḍapa, belonging to Bhāradvāja-gōtra, by Gaṇapaṇṇa, the subordinate of *mahāpradhāna* Siṃgaṇa-daṇṇāyaka and the governor of Maṃgalūru-rājya. The gift was made when the chief was offering services to god Timirēśvara of Saṃgama.

Puttur Taluk

KN 1059

Ariguḍi (near Balpa)

ARSIE., 1930–31, No. 348

On a slab set up under a tree in a field near the Kānūr-maṭha.

Kannada

Āravīḍu; *Mahāmaṇḍalēśvara* Aḷiya Rāmappayyadēva-maha-arasa

Śaka 1484, Dundubhi, Vaiśākha śu. 3, Monday = 1562 A.D., April 6

Refers to the king as ruling from the bejewelled throne at Vidyānagari. Registers the gift of the village Balpa in Kaḍaba-sīma of Maṃgalūru-rājya and gold by Sadāśivarāya-nāyaka of Keḷadi for offerings and lamp in the temple of Subramaṇyadēva at Kukke.

KN 1060

Barēpāḍi

ARIE., 1953-54, No. 342

Slab in front of the Kapilēśvara temple.

Kannada (in cursive script)

Saṃgama; Dēvarāya-mahārāya (II)

Śaka 1364, Raudri, Āshāḍha śu. 15, Tuesday = 1441 A.D., July 4. The Śaka year was current.

This fragmentary inscription mentions *mahāpradhāna* Saṇṇapaṇṇa, a *pradhāna* of the king and refers to Bārakūru and Maṃgalūru. Another badly worn out inscription on the reverse of this slabs mentions Rāmarasa and refers to certain gifts of grain.

KN 1061

Beḷmañje

ARIE., 1961–62, No. 637

Slab in a field called Kaḷḷimaru in the village.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1540, Bhādrapada ba. 30, Monday. The cyclic year cannot be made out. In the Śaka year cited the *tithi* occurred on Wednesday, 1418 A.D., August 31.

This badly damaged inscription refers to *haḍapada* Nāgaṇṇa–oḍeya as governing Maṃgalūru-rājya and mentions a certain Pāṃḍyapparasa.

KN 1062

Biḷinīli

ARSIE., 1928, No, 389; SII., IX, pt. II, No. 442

Stone in front of ruined Gōpalakṛishṇa temple.

Kannada in Nāgari

Saṃgama; Dēvarāya (II)

Sādhāraṇa, Kārttika śu. 12, Vaḍḍavāra = 1430 A.D., October 28, Saturday, the Śaka year being 1352.

Damaged. Seems to record the gift of a village (name lost) and mentions Dēvarāja–oḍeya and the village Rāmanāthapura.

KN 1063

Chandakūru

ARIE., 1961–62, No. 638

Slab in the Durgāparamēśvari temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1339, Dundubhi, Pushya-amāvāsyā, Sunday, Śravaṇa-nakshatra, Bṛlhaspati in Kuṃbha, Ardhōdaya. Irregular. Details agree for Śaka 1338, Durmukha = 1417 A D., January 18 f.d.t. . 11, f.d n. . 19. In the cyclic Dundubhi corresponding to Śaka 1304, the details regularly correspoud to 1383 A.D., January 4, f.d.n. . 49. But then Harihara II was ruling. The details are irregular for Śaka 1364 (1443 A.D., January 1, Tuesday, f.d.n. . 98.)

Records the grant of land yielding 600 *mūḍe* of paddy by Bīraṇṇa for feeding 12 Brāhmaṇas iu the *satra* attached to the temple of Durgāparamēśvari at Chandakūru when *mahāpradhāna* Kēsappa-oḍeya was governing Maṃgalūru-rājya.

KN 1064

Eḍamaṅgala

ARSIE., 1930-31, No. 349

On a slab set up in the Pañchaliṅgēśvara temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1354, Parīdhāvi, Kārttika śu. 1, Sunday = 1432 A.D., October 25, Saturday.

Records the assignment of paddy due to the king as the *siddhāya* tax from the residents of Eḍemaṃgala in Kaḍaba-nāḍu for feeding four Brāhmaṇas daily in the temple of that village. The gift was made by Rāmarasa of Kaḍaba, under the orders of Dēvarāja-oḍeya, the governor of Maṃgalūru-rājya.

KN 1065

Kaṭletāḷa

ARSIE., 1935-36, No. 144

Two sides of a slab set up in front of the well called Pustaka-tīrtha.

Kannada

Saṃgama; Bukka (I)

Śaka 1282, Plava, Mēsha 5, Sunday. Irregular. The *tithi*=1361 A.D., March 30, Tuesday, the Śaka year being 1283.

Much damaged. Records an endowment of land made by Mādarasa, the governor of Maṃgalūru, for burning a perpetual lamp before the deity enshrined in the *maṭha* at Kaṭlavāḍi, a hamlet of Nayirāḍi. In a panel on the top of this slab is cut in relief a *liṅga* in a shrine flanked on one side by the sun with a devotee in kneeling posture while on the other is found a crescent moon and a bull.

KN 1066

Kuḍmār

ARSIE., 1930-31, No. 346

On two slabs lying in the Pañchaliṅgēśvara temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1364 (wrong for 1362), Raudri, Āshāḍha śu. 1, Tuesday = 1440 A.D., May 31.

The writing is thin in the latter portion. States that Bārakūru and Maṃgalūru *rājyas* were governed together by Aṇṇarasa under the orders of *mahāpradhāna* Āchaṇṇa-daṇṇāyaka. Records the provision made for a feeding house for Brāhmaṇas by Rāmarasa who was administering the [Ka]ḍaba-rājya.

KN 1067

Puttūru

ARSIE., 1930-31, No. 344

On a slab set up in the Mahāliṅgēśvarasvāmi temple,

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1353, Virōdhikṛit, Mārgaśira śu. 5, Sunday=1431 A.D., November 11, Saturday. The Śaka year was current.

Refers to Aṇṇappa, son of Dēvarāja, as ruling the Maṃgalūru-rājya, under the orders of *pradhāna* Hariyappa-daṇṇāyaka. Records gifts of lands by several individuals of Tiḷugāḍiya-nāḍu for the requirements of the temple of Mahādēva at Puttūru situated in the country administered by Pāḍyappa-arasa *alias* Baṃga, on the occasion of the visit of the teacher Kriyāśaktidēva to the place.

KN 1068

ARIE., 1976-77, No. A. 1.

Copper-plate in the possession of N. Krishnayya·

Kannada (corrupt language)

Saṃgama; Pratāpa Dēvarāya II

Śaka 1333 (current), Virōdhikṛit, Mārgaśira śu. 5, Sunday = 1431 A.D., November 10 Saturday.

While Aṃṇappa, son of Dēvarāja was ruling Maṃgaḷūru-rājya, on the orders of *prādhāna* Hariyappa-daṃṇāyaka-voḍeya, his subordinate Kriyāratidēva administering Tiḷunādi, during his visit to Puttūr made of a grant of a *brahmādāyā* land to Pādamūlika Naṭṭōji Subbaṃṇa who was one of the brothers hailing from the bank of the river Pulinā. The donee is stated to be worshipping god Mahādēva installed by himself. The grant was made at the request of Senameya when the image was buried in the earth probably owing to a disaster. The *brahmadāya* land which was purchased from Paḍyapa-arasa of Baṃga for 223 *varahas* at a place called *kambāḷalīmāru* is stated to have been given in perpetuity with the condition that the taxes are to be paid within the prescribed time.

KN 1069

Subrahmaṇya (Kukke)

ARSIE., 1928, No. 388; SII., IX, pt. II, No. 418

Stone set up in front of Subrahmaṇya temple.

Kannada

Saṃgama; Hariyappa-voḍeya (Harihara II)

Śaka 1301, Siddhārthi, Mārgaśira ba. 10, Vaḍḍavāra = 1379 A.D., December 4, Saturday.

Damaged. Registers a gift of 200 *gadyāṇas*. Mentions Mādarasa, probably the donor. Details are lost.

KN 1070

MAR., 1943, No. 46

On a stone near the north wall of the *prākāra* of the same tmple.

Sanskrit and Kannada in Kannada

[Saṃgama; Harihara II]

Prabhava, Pushya ba. 3 Makara[-saṃkrānti ?] = 1387 A.D., December 27, Friday, f.d.t. .38

Fragmentary and much damaged. Mādhava-mantri, the famous ruler of Gōva and Āraga who defeated the Muslims, appears to have granted some lands for the worship of the god and for free distribution of food to the Brāhmaṇas at Kukke. The record is in verse and prose. The verses at the commencement seem to record the tradition about the settlement of Kumārasvāmi and Śēsha in this place. The extant portion refers to Kaḍala.

KN 1071

MAR., 1943, No. 47; TLIMP., II, No. 305

Set of 3 copper-plates in the same temple.

Kannada in Nāgari

Saṃgama; Bukka II

Śaka 1329, Vyaya, Chaitra śu. 1 = 1406 A.D., March 21, Sunday. The Śaka year was current.

Bāchappa-voḍeya of Gōve was governing Maṃgalūru-rajya under the orders of the king. It registers a gift of charities to the god of Kukke in Kaḍaba-sthaḷa. It consists of money paid by the four *pādamūligas* of the place from the lands belonging to the god, and other gifts by others for offerings etc. Bāchaṇṇa wrote the record. Some details of money incomes paid are : 16 *haṇas* of *kulada haṇa*, 160 *kāṭi gadyāṇas* per annum; 54 *kā ga* from the *kiḷōk-kal*, 40 *kā. ga.* from *jōḍi*; 11 *kā ga* for *muḍes* of paddy 5 *kā-ga.* for *kaṇṭha kāṇike* together 270 *kā ga* described as the charity of Bukkarāya. Details of expenditure are also recorded.

KN 1072

MAR., 1943, No, 52

Single copper-plate in Saṃpuṭa Narasiṃhasvāmi *maṭha*

Kannada

Āraviḍu; Śrīraṅgaraya (III) ruling from Vēḷāpuri

Śaka 1587, Vikāri........=1659-60 A.D.,

Broken and damaged. Records a grant by the king, of the village Halasūru fn Māni-nāḍu belonging to Bēlūra-sthaḷa to Varadarāja-tīrtha, disciple of Vidyādhirāja-tīrtha eulogised as the establisher of *Vaishṇava siddhānta*, for the worship of god Saṃpuṭada Narasiṃha of Kukke. The genealogy of the king is given.

KN 1073

ARSIE., 1928-29, No, 8

On the copper-plates in the Subrahmaṇya temple.

Kannada

Āraviḍu; Śrīraṅgarāyadēva (III)

Śaka 1588, Viśvâvasu, Chaitra śu. 1=1665 A. D., March 7, Tuesday the Śaka year being current.

Refers to Āraviṭi Raṃgapparājayya and Gōpālarājayya of Sōma-vaṃśa, the grandfather and father respectively of the king. Records that on behalf of the king Raghu-nāyaka' on of Narasaṇṇa and grandson of *rāyasam* Tirumalayya granted the village Kogaravaḷḷi in Bēlūra-sthaḷa for the feeding to be conducted in the Subrahmaṇya temple.

KN 1074

ARSIE, 1928-29, No. TLIMP., II, No. 306; 11; MAR., 1943, No. 48

On one copper-plate in the same temple.

Kannada

Āraviḍu; Śrīraṅgarāya (III)

Śaka 1588, Viśvāvasu, Chaitra śu. 1=1665 A.D. March 7, Tuesday.

Mentions the father and grandfather of the king namely Gōpālarāju and Āraviṭi Rāmarāju. Raṅgaparaju. Records the grant by the king of the villages Haḷebēlūru in Maḷali-hōbaḷ and Doḍanāgara, a part of Bayikēri in Keibboṭṭu-nāḍu of Bēlūru-sthaḷa, and a field in Kogaḍuvaḷḷi in Kebbeṭṭu-nāḍu for offerings to the god in the Subrahmaṇya temple and for feeding(pilgrims). The record was written by *rāyasada* Vābaṇṇa (an officer under?) Lakharse paṃta. Poṭṭibattu (son of?) Mākabattu engraved it- Cf. KN. 1073 above

KN 1075

MAR 1943, No. 53

A copper-plate in Saṃpuṭa Narasiṃhasvāmi temple.

Kannada

Āraviḍu; Śrīraṅgarāya (III)
Śaka 1588, Viśvāvasu, Chaitra śu. 1 = 1665 A. D., March 7, Tuesday. Śaka year was current.

Broken into two pices. Registers a grant by the king of one portion of the village Heraggove to god Saṃpuṭa Narasiṃha and probably another portion for the livelihood of temple servants and free distribution of food.

KN 1076

ARSIE; 1928–29, No. 5; MAR., 1943, No. 51

Kannada

On copper-plates in the Subrahmaṇya temple.

Āraviḍu: Śrīraṅgarāyadēva (III) ruling from Ghanagirī

Śaka 1631 (mistake for 1621), Bahudhānya, Āśvija śu. 15 = 1698 A.D., October 9, Sunday.

Registers gift of the village Subbarāyapura in Māgaḍi–sīma to the Subrahmaṇya temple for daily worship, offerings, and burning of lamps, by Immaḍi Doḍḍavīrappa-gauḍa, son of Mummaḍi Keṃpe–gauḍa and grandson of Immaḍi Keṃpe–gauḍa of the Sadāśiva–gōtra, the lord of Elahaṃkạ–nāḍu, This gift is said to have been made by the donor in gratitude for the birth of a son to him called Keṃpavira–gauḍa. The king Śrīraṇga, had lost all his powers by the time of this record.

Udupi Taluk

KN 1077

Achlāḍi

ARSIE. 1931–32, No. 297

On a slab set up near the house of *patel* Saṅkayya–seṭṭi.

Kannada

Saṃgama; Bukka I

Śaka 1293, Sādhāraṇa, Dvitīya Vaiśākha śu. 1, Saturday=1370 A.D., April 27, the month being Nija-Vaiśākha, and the Śaka year current.

Badly damaged. Registers a gift of land to the temple at Achalāḍi while *mahāpradhāna* Gōparasa-oḍeya was governing Bārakūru-rājya.

KN 1078

ARSIE. 1931-32, No, 398

On a slab standing in the Kolageri field.

Kannada

Tuḷuva; Sadāśīva

Śaka 1464 (expired),1465(current), Śubhakṛit, Vaiśākha śu. 7,Saturday=1542 A.D., April 22

Mutilated and defaced. Seems to record a grant of gold for the prosperity of the king, while Achappa-oḍeya was governing Bārakūru-rājya at the command of Mallappa-ayya who had been entrusted with the administration of Bārakūru by the king.

KN 1079

Airōḍi

ARIE. 1970-71, No. 222

Slab lying in front of the Narasiṃha temple.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1330, Sarvadhāri, ... śu. 1 = 1408-09 A.D.

Damaged. Mentions Sirigirināthadēva-voḍeya ruling over Bārakūru-rājya under Siṃgaṇṇa-daṇṇāyaka. Seems to record a gift of land made to the deity Durgā-bhagavatī of Aṇilavāḍi.

KN 1080

Atrāḍi

ARSIE. 1931-32, No. 238

On a broken slab standing to the right of Babsare-sthāna.

Kannada

Saṃgama; Harihara II

Śaka 1327, Tāraṇa, Vaiśākha śu. 8, Thursday = 1404 A.D., April 17, f.d.t. .07. The Śaka year was current.

Damaged and mutilated. Registers a gift of land made by a private individual to the temple of Nārāyaṇadēva under the management nf the *hattukēri* of Bārakūru. Madu. . . . dēva, the brother of *mahāpradhāna* Basavaṇṇa is stated to have been governing Bārakūru-rājya.

KN 1081

Āvarśe

ARSIE. 1931-32, No. 309

On a stone standing at *kūsala-beṭṭu* in the hamlet of Kirāḍi.

Kannada

Saṃgama; Bukka (I)

Śaka [1293], Sādhāraṇa, Pushya śu. 1, *saṃkramaṇa*. Irregular. The *tithi* = 1370 A.D., December 19, Thursday while *saṃkramaṇa* occurred on December 27, Friday, the Śaka year being current.

Damaged. Seems to register a gift of land for the supply of flower garlands etc., to god Kōṭināthadēva. Gōparasa is stated to have been governing Bārakūru-rājya.

KN 1082

ARSIE., 1931-32, No. 310

On a stone set up in the *Kēḷa-maṭha*.

Kannada

Tuḷuva; Sadāśiva

Śaka 1466, Krōdhi, Śrāvaṇa śu. 1, Sunday = 1544 A.D., July 20

Registers a gift of land by Bimma-seṭṭi for the burning of lamps and worship on special occasions in the temple attached to the *maṭha* when Vōbhaḷarāja-oḍeya was governing Bārakūru-rājya.

KN 1083

Bannāḍi

ARIE 1970-71, No. 224

Slab inside the Vēṇugōpāla temple.

Kannada

Tuḷuva; Achyutarāya-mahārāya

Śaka 1466, Śubhakṛit, Āshāḍha śu. 15. Not verifiable. The *tithi*=1542 A.D., June 27, Tuesday the Śaka year being 1464.

Registers the payment amounting to 67-1/2 *kāṭi-gadyāṇa*, being tax-free, made to Kōṭ-Kariya-seṭṭikāra Bemmabāle-seṭṭi, on the request of the *hattukēri* of Bārakūru, by Achhappa voḍeya, as compensation for the wrong done to the former's woman at Uppilāḍi of the five villages situated in Banṭāḷa-sthaḷa of the palace. Achchhappa-voḍeya is stated to have received the Bārakūru-rājya from Rāmabhaṭṭa Maleyappa-ayya upon whom the same was bestowed earlier by the king.

KN 1084

Bārakūru

ARISE., 1901, No. 139; SII., VII, No. 330

On a slab built into the wall of Padmanābha-bhaṭṭa's house, in Mūḍakēri.

Kannada

Saṃgama; Bukkaṇṇa-oḍeya (I)

Śaka 1281, Vikāri, Pushya ba. 30, Sunday=1360 A.D., January 19

Registers a gift of land, after purchase, by Kāḷimarasa, son of Baṃkarasa of Hubbaḷḷi to the *satra* attached to the *maṭha* of god Sōmanātha of Tambulageṟe for feeding 12 Brāhmaṇas therein as also the cook. This *maṭha* was got built by the 3 *seṭṭikāras* of *mūṟukēri* and 150 *eḷame* and others after purchasing (the site belonging to the temple?). Gifts for the carpenter, potter etc., also are recorded. Bārakūru-rājya was being governed by *mahāprādhāna* Malleya-daṇṇāyaka.

KN 1085

ARSIE, 1901, No. 132; SII., VII, No. 322; TS No. 50

On a slab near the tank at Mūḍakēri.

Kannada

Saṃgama; Bukaṇṇa-oḍeya (I)

Śaka 1282, Śārvari, Mārgaśira śa. 15, Sunday, lunar eclipse = 1360 A.D., November 23, Monday

Under orders from the king, *mahāpradhāna* Malleya-daṇṇāyaka was governing the Bārakūru-rājya. Records a gift of 4 *khaṇḍugas* of land by Nāgā-seṭi, son of Vuttama-seṭi for decorating (*raṁgavāleyan-ikkuvudakke*) in the Sōmanātha temple of Teṃbulakeṟe, exempting it from taxes like *sidhāya*, *haḍike*, *hareṇya*, *akara*, *aṃṇyāya* etc. The yield from the land was 24 *mūḍes*.

KN 1086

ARSIE., 1901. No. 138; SII., VII, No. 329

On a slab in Paramēśvara-bhaṭṭa's house.

Kannada

Saṃgama; Bukkaṇṇa-oḍeya (I)

Śaka 1282, Śārvari, Mārgasira śu. 15, Sunday, lunar eclipse = 1360 A.D., November 23. Monday.

When *mahāpradhāna* Malleya-daṇṇāyaka was governing Bārakūru-rājya, Nāgaṇṇa-seṭṭi made a gift of paddy from the land jointly owned by him and Hiriya Allāḷa-seṭṭi at Basurūru and also 8 *ga* along with the income from tax on garden for the feeding house attached to his *maṭha* 18 Brahmaṇas were to be fed in the *chhatra*. To this several others also made gifts. The sweeper-woman (*besavitti*) of the *chhatra* was also gifted paddy. This was to be maintained by Nágaṇṇa-seṭti and in case (after him ?) his family members could not the *hataru* of Mūṟukeri were to see that they maintain.

KN 1087

ARSIE., 1901, No. 141; SII., VII, No. 332

On a slab in Śāmaśāstri's house.

Kannada

Saṃgama; Bukkaṇṇa-oḍeya (I)

Śaka 1287, Viśvāvasu, Āśvija ba. 4, Friday=1365 A.D., October 4, Saturday,

States that *mahāpradhāna* Malleya-daṇṇāyaka was governing Bārakūru-rājya and registers gifts of paddy, after purchase, to the feeding house, by [Pāḷḷaṟa] Bāḷa-seṭṭi, described as the disciple of *Jagadārādhya* (?). There were 2 cooks in the *sattra* who also received grants. The gift lands were purchased from several individuals and leased on fixed tenure (*kaṭṭu guttage*).

KN 1088

ARSIE., 1901, No. 129; SII., VII, No. 319

On the fourteenth slab close to the west wall of the Sōmēśvara temple at Mūḍakeri.

Kannada

Saṃgama; Bukkaṇṇa-oḍeya (I)

Śaka 1293, Vīrōdhikṛit, Āśvija ba. 30, solar eclipse=1371 A.D., October 9, Thursday.

Mahāpradhāna Gōparasa-oḍeya was governing the Bārakūru-rājya. A gift of land in Tantráḍi was made by Duggu-biṃnāṇiti of Huvabbeya-baḷi on the death of her son Narasiṃga-biṃnāṇi to feed a Brāhamṇa daily in the temple of Sōmanātha of Mūṟukēri. The gift land was purchased, and made over to Kṛishna-maṃḍacha who was to supply 30*mūḍas* of paddy (or its equilvalent 10 *muḍes* of rice) without offering any excuse of draught or famnine. After the decease of the donor, it was stipulated that her progeny were to maintain the gift.

KN 1089

ARISE., 1901, No. 181 A; SII., VII, No. 387

Slab in a garden to the left of the road leading to Chauḷikēri,

Kannada

Saṃgama; Vīra Bukkaṇṇa-voḍeya

Śaka 1294, Paridhāvi, Vaiśākha śu. 10, Monday=1372 A.D., April 13.

Registers a gift of land for feeding 12 Brāhmaṇas and 1 cook in the *maṭha* within his garden at Kellaṃgere of Chōḷiyakēri by Māji, mother of Ayyappa, son of Iśānya-bhaṭṭa, after purchase from Kōṭeyappa, son of Tammaya-sēnabōva, Mādiyakka, daughter of Chāvakka and others. Details of 13 *tāras* (money) spent per day-amounting to 55 *ga hon* per annum are given. *Mahāpradhāna* Gōparasa-voḍeya who was governing Bārakūru-rājya figures as a signatory of the record written by [Pāyi] Tippayya.

KN 1090

ARSIE. 1901, No. 161; SII., VII, No. 358

On the seventh slab in the Somanāthēśvara temple of Maṇigārakēri.

Kannada

Saṃgama; Bukkaṇṇa-oḍeya (I)

Śaka 1295, Pramādīcha, Śrāvaṇa śu. 1, Thursday=1373 A.D., July 21

Records a gift land, after purchase, for the supply of paddy for god Sōmayadēva of Maṇigārakēri by Āmitakka, daughter of Rāvāsa Ma[davi]. It also refers to the feeding house in Kavuṇḍa-maṭha to the north of Hosakere. The three *seṭigāras* of that *kēri* figure as signatories. *Mahāpradhāna* Gōparasa-voḍeya is said to be governing Bārakūru-rājya.

KN 1091

ARSIE., 1901, No. 148-A; VII., VII, No. 341

Slab in the Gaṇapati temple at Chauḷīkeri.

Kannada

Saṃgama; Vīra Bukkaṇṇa-voḍeya (I)

Śaka 1298, Naḷa, Kārttika śu. 3, Thursday=1376 A. D., October 16

Registers a gift of land yielding 15 *muḍe* of rice in *votada hāne*, after purchase from the temple, for arranging for the recital of Purāṇa in the Vināyaka temple of Kellaṃgeṟe, with the consent of the *seṭṭikāṟas* and *halaru* of Chauḷiyakēri by Srīraṅga-seṭṭī, *aḷiya* of Balladēva-seṭṭi of Ariya-baḷi, when *mahāpradhāna* Bācharasa-voḍeya was administering Bārakūru-rājya A futher gift of land belonging to Hoṟagaṇa Brahmanātha (temple) (after purchase) for *rudrapūje* by the same donor is also recorded.

KN 1092

ARSIE., 1901, No. 126; SII., VII, No. 316; TS., No. 57

On the eleventh slab close to the west wall of the Sōmēśvara temple, Māḍakrēi

Kannada

Saṃgama; Hariyappa-oḍeya (II)

Saka 1301, Kāḷayukta, Dvitīya Jyēshṭha śu. 15, Friday, lunar eclipse=1378 A.D., June 11, the Śaka year being current.

Mahāpradhāna Bommarasa-voḍeya is said to be governing Bārakūru-rājya when Kuḍinira Hari made a gift of land for burning lamps in the sanctum, the circumambulatory wall, *nandi-maṇṭapa* etc. on every full moon day. Two brothers, Vishṇu-hoḷḷa and Vāsudēva-hoḷḷa made a gift of land of the sowing capacity of 20 *mūḍes* to the deity. The tenant of the land was to make over 5½ *mūḍes* of rice to the temple. One *mūḍe* towards tax was exempted from payment by Chavuḍappa-ayya, the chief of the *ūru*, the *aya* of the temple and Chavuḍappa-ayya of Maṃgalūru, with the consent of the six of the *ūru*. Bommarasa wrote the record.

KN 1093

ARSIE., 1901, No. 155; SII., VII, No. 352; TS., No. 52

On a slab in the Sōmanāthēśvara temple.

Kannada

Saṃgama; Hariyappa-oḍeya (II)

Śaka 1301, Kāḷayuktākshi, Mārgasira śu. 1, Monday=1378 A.D., November 21.

Mentions *mahāpradhāna* Bommarasa-oḍeya as governor of Bārakūra-rājya. Records gifts of money for *rudrapūje*, feeding 3 Brāhmaṇas burning lamps of ghee, offering *paṃchāmṛita*, supply of garlands of *tulaśi* etc. in the temple of Sōmaidēva of Maṇigārakēri by Nāgave, wife of Rāmaṇṇa-seṭṭi, (son of) Kavili-seṭṭi. The three *seṭṭikāras* and all the *halaru* of Maṇigārakēri of Bārakūru were to protect this.

KN 1094

ARSIE., 1901, No. 135; SII., VII, No. 325; IS., No. 53

On a slab near the well in the Gōpālakṛishṇa temple.

Kannada

Saṃgama; Harihara-mahārāya (II)

Śaka 1302, Raudri=1380-81 A.D.

Mentions *mahāpradhāna* Bommarasa-oḍeya as governing the Bārakūru-rājya and states that Kumāra Mādhavasvāmi set up the image of Gōpīnātha in the Bārakūra-maṭha. The money income from *haḍike* of the village belonging to Bhaṇḍiya-maṭha formerly granted by his master (*svāmi* king ?), Dēvarāya, was to be divided into 3 shares, one of which was to be utilised for feeding Brāhmaṇas on specified days and for study of Vēdas in the temple of Saumyadēva, the second for the daily performance of *rudrapūje* to god Teṃkkadēva of Bhaṇḍiya-maṭha and the third for god Gōpīnātha. A water shed was to be maintained in the Gōpīnātha temple for which unalienable land was gifted.

KN 1095

ARSIE., 1901, No. 174; SII., VII, No. 379; TS., No. 54

On the fourth slab in the Pañchaliṅgēśvara temple.

Kannada

Saṃgama; Hariyappa-oḍeya (II)

Śaka 1304, Dundubhi, Vaiśakha śu. 15, Monday=1382 A.D., April 28.

Mentions *mahāpradhāna* Jekkaṇṇa-oḍeya as governor of Bārakūru-rājya and registers a gift of land, after purchase, by Taṅgāyi-seṭṭiti made over to the *halaru* of Kōṭeyakēri of Barakūru, the four *seṭṭikāṟas* and *buddhivaṃtas* for feeding one Brāhmaṇa at the time of *rudrapūje* and one each during *amāvāse* and *dvādaśi* in the temple of Mārkaṇḍēśvara.

KN 1096

ARSIE., 1901, No. 127; SII, VII, No. 317

On the 12th slab close to the west wall of the Sōmēśvara temple at Mūḍakēri.

Kannada

Saṃgama; Harihara mahārāya (II)

Saka 1308, Kshaya, Bhādrapada ba. 10, Wednesday=1386 A.D., September 18, Wednesday.

Damaged. Registers a gift of the village Kōmaṭihaḷi (?) for performing *rudrapūje* to god Sōmanātha, by *aḷiya* Kāyaṇa of Kāḍūru (?) when Jakkaṇṇa-voḍeya, the *pradhāni* of *mahā-*

pradhāna Mudda-daṇḍanāyaka was governing Bārakūru-rājya. The *halaru, jaṃmis* (?) of the *ūru*, Bijaṃṇa, Kōṟaṃṇa etc. figure as signatories.

KN 1097

ARSIE., 1901., No 154-D; SII., VII, No. 351

Slab in a ruined basti on the right side of the road leading to Chauḷikēri.

Kannada

Saṃgama; Harihara (II) ruling from Dōrasamudra

Śaka 1308, Kshaya, Māgha śu. 1, Vaḍḍavāra = 1387 A.D., January 21, Monday.

Damaged. Registers a gift of lands etc. by Pāṇḍyapa (sēnāpati) he *adhikāri* of Bārakūru, to god Nāraṇadēva. *Mahāpradhāna* Mallappa-voḍeya is said to be governing Tuḷu, Haive, Konkaṇa *rājyas* from the capital at Bārakūru. Details are not clear. Refers to 12 houses of the *brahmapurī*, probably at Kellaṃgeṟe. Mallappa wrote the recored.

KN 1098

ARSIE. 1901, No. 154; SII., VII, No. 347; TS., No, 55

Slab near the house of Subbarāya-bhaṭṭa

Kannada

Saṃgama; Harihara ruling from Dōrasamudra

Śaka 1309 (expired), 1310(current),Prabhava, Āshāḍha śu. 1. Monday = 1387 A. D., June 17

When *mahāpradhāna* Maḷlappa-voḍeya was governing Tuḷu-Haive-Koṅkaṇa *rājyas* from his capital Bārakūru, Kāmadēvanāyaka, younger brother of Beṭṭiya Paraśurāmadēva-nāyaka got a *maṭha* built to the east of Kellaṃgeṟe and made a gift of land of the sowing capacity of 120 *muḍes* altogether for feeding 12 Brāhmaṇas daily thereat. The gift was made in the presence of god Vināyaka.

KN 1099

ARSIE. 1901, No. 156; SII., VII, No. 353; TS., No. 57

On another slab in the Sōmanāthēśvara temple at Maṇigārakeri.

Kannada

Saṃgama; Harihara (II)

Śaka 1312, Sukla, Kuṃbha 23, Thursday=1380 A.D., February 16. Śāka year was current.

When Mallappa-oḍeya was governing Bārakūrarājya under orders from the king, Bemmaṇṇa-seṭṭi and Māda seṭṭi, sons of Kaṃkaṇiti of Dōrājara-baḷi, made a gift of land for *rudrapūje* and feeding four Brāhmaṇās in the temple of Sōmaiyadēva of Maṇigārakēri, from out of their *brahmadāya.* They also made a gift of oil for burning lamps on the occasion of *Śivarātri*. Three *settikāṇas*, 150 *eḷames* of the *halaru* were to protect this gift.

KN 1100

ARSIE, 1901, No. 164; SII., VII, No. 362

On the tenth slab in the same temple.

Kannada

Saṃgama; Harihara (II)

Śaka 1311, Vibhava, Chaitra śu. 1, Monday=1388 A. D., March 9. The Śaka year was current

Incomplete. While Mallappa-oḍeya was governing Bārakūru-rājya, Kuppi-seṭṭi of Maṇigārakēri and his wife made a gift of land after purchase from Chikkāyi-tāyi during whose period the gift land appears to have gone into other's hands (? *haravariyāgiddalli* ?). The gift was made for feeding 24 Brāhmaṇas in the temple of Sōmayyadēva.

KN 1101

ARSIE., 1901, No. 181-E; SII., VII, No. 362

Slab in the site of a ruined *basti* opposite the Kāḷi temple, Maṇigārakēri.

Kannada

Saṃgama; Harihara (II)

Śaka 1312, Śukla, Vṛishabha=1389 A.D., April-May, the Śaka year being current.

Damaged, States that the king was ruling from the date of the record. While Mallappa-oḍeya of Honnavura was governing Bārakūru-rājya, Sarvappa-daṇṇāyaka, son of *mahāpradhāna* Bayichaya-daṇṇāyaka, made a gift of land, after purchase, for daily anonitment and *archane* to god Pārśvadēva of the Hiriya-basti at Mūṟukēri. Other gifts also appear to have been recorded. Nāyaṃṇa, son of Dēvappa wrote the record.

KN 1102

ARSIE., 1901, No. 151; SII., VII, No. 344; TS., No. 58

On the third slab near the Gaṇapati temple at Chauḷikēri.

Kannada

Saṃgama; Harihara (II) ruling from Dōrasamudra

Śaka 1314 (expired),1315 (current), Āṃgīrasa, Śrāvaṇa śu. 10, Monday=1392 A.D., July 29

Mahāpradhāna Siṃgaṇṇa-oḍeya was ruling Tuḷu and Malaha-rājyas from the capital (*rājadhāni*) of Bārakūru, when Records *karaṇika* Siṃgaṇṇa, son of Siddappa of Jaṃbukhaṇḍi. got constructed a feeding-house to the west of the temple of Vināyakadēva at Kēllaṃgeṟe and made a gift of lands, after purchase from different persons, for the purpose of feeding six Brāhmaṇas therein. The gift was made free of imposts. Details of lands are given .The *halaru* headed by the five (*aivaru*) of Chauḷiyakēri were to protect.

KN 1103

ARSIE., 1901, No. 159; SII., VII, No. 356

On the fifth slab in the Sōmanāthaśēvara temple,

Kannada

Saṃgama, Harihara (II)

Śaka 1316, Śrīmukha, summer month=1393-94 A.D., Śaka year being current.

While Śaṃkaradēva-voḍeya was governing Bārakūra-rajya Kēśava-nāyaka, son of Vijaya-nāyaka made a gift of land in *daṃḍebeṭṭu* in Ayiraḍi for charity on *amāvāsve* and *dvādaśi* in the temple of Sōmanātha of Maṅigāḍakēri. Paṃḍaridēva, the *sēnabōva* of Sōmaidēva (god) wrote the record. Below this record, this lines of writing are and seems to register added. It is incomplete and the extant portion referes to Saptaṃṇa, son of Vijaya-nāyaka a grant of land in Ayiraḍi.

KN 1104

ARSIE., 1901, No. 165; SII., VII, No. 363

On a slab in the Paramēśvarabhaṭṭa's house, Maṇigārakēri

Kannada

Saṃgama; Harihara (II)

Śaka 13[1]7, Bhāva, Phālguṇa, ba. 1, Monday=1395 A.D., March 8. Śaka year was current

Baddly damaged. Records a gift of land (in Pāṃḍēśvara ?) for offerings to god Sōmayadēva. The name of the donor, who was the son of Durgī-seṭṭi, is lost. Mallappa-voḍeya was governing Bārakūru-rājya.

KN 1105

ARSIE., 1901, No. 149: SII., VII, No, 342

On a slab near the Gaṇapati temple.

Kannada

Saṃgama; Harihara (II)

Śaka 131[8], Yuva, Śrāvaṇa śu. 1, Thursday=In the cyclic year Yuva, the *tithī* occurred on Sunday, 1395 A.D.,July, 8, But in the Śaka year cited, viz,, 1317, the details regularly correspond to 1396 A.D., July 6

Registers a gift of a cocoanut garden belonging to god Vināyaka, after purchase, to the same deity at Kellaṁgeṛe for offering *paṃcha kajhāya* (a sweet dish) and burning lamps, by Chikka Mallappa of Bārakūru, while Mallappa-voḍeya was governing Tuḷu,Haive and Koṅkaṇa *rajyas*

KN 1106

ARSIE., 1901, No. 154-C; SII., VII, No. 350

Slab in a ruined *basti* on the right side of the road leading to Chauḷikēri.

Kannada

Saṃgama; Harihara (II) ruling from Dōrasāmudra

Śaka 132 [I], [Pramādi], Śrāvaṇa śu. 1, Friday=1399 A.D., July 4.

Badly damaged. *Mahāpradhāna* Nāgarasa-voḍeya, governing from the capital at Bārakūru made same grant, free of imposts, to the 16 *seṭṭikāṟas* of *Hattukēri* of Bārakūru,770 *yeḷames* the *halaru* of the *haṁjamāna*, *sāguvaḷigeya* Koḷahas, Niḍuṁburas of Mūḍila, 60 *ballāḷus*, the our *grāma*, the four *nāḍu* etc. in the presence of god Nārāyaṇadēva. Details are not clear. Nāgarasa wrote the record.

KN 1107

ARSIE. 1901, No. 134; SII., VII, No. 324

On a slab in the house of Subbaṇṇa-aḍigaḷ in Mūdakēri.

Kannada

Saṃgama, Harihara-mahārāya (II)

Śaka 1324, Chitrabhānu, Chaitra śu. 5, Thursday=1402 A.D., March 9

Damaged. States that while *mahāpradhāna* Basavaṇṇa-oḍeya was governing Bārakūru-rājya, Narasiṃaṭhakkura, set up a feeding house in the temple of Saumyadēva of Mūṟukēri and made a gift of land for the same after purchase from Baṃchaṃṁa-heggaḍe, of Kiṟupūḍi.

KN 1108

ARSIE., 1901, No. 133, SII., No. 323

On another slab in the same place.

Kannada

Saṃgama; Harihara-mahārāya (II)

Śaka 1324, Chitrabhānu, Chaitra ba. 5, Thursday = 1402 A.D., March 23, Thursday, f.d.t. .19

Damaged. Contens are almost similar to KN 1107 above, The name of the deity, given as Kānyadēva, is probably a mistake for Saumyadēva. The donor is said to have been the grand son of Thakurasi-sāhu. It appears that he made the gift together with Malladēva-sāhu, grandson of Vatsā-sāhu of Bārakūru. Perhaps this latter figures as the donor also in KN 1106 above. The gift land was purchased from Vasavaṇṇa-heggaḍe of Kiṟupūḍi. Gifts of other lands are also recorded. But the details are lost.

KN 1109

ARSIE., 1901, No. 154-B; SII., VII, No. 349

Slab set up in a ruined *basti* on the right side of the road leading to Chauḷikeri.

Kannada

Saṃgama; Bukka-mahārāya (II)

Śaka 13[28], Pārthiva, Dvityā Āshāḍha śu. 1. Saturday=1405 A.D., June 27. The Śaka year was current.

Damaged. At the request of Chikkaṇṇa. the *sthānapati* of the Hattukēri of Bārakūru, the king sent *mahāpradhāna* Bāchaṇṇa of Gōve, to enquire into the dislocation caused by Mahābaḷadēva who took away the *aṇya-māṇya-samaya-saṃkēta* (?) of the *seṭṭitana* of the halaru of Hattukēri, the *nakhare, haṁjāmāna* etc. of Bārakūru. Bāchappa made some adjustments and at the instance of the king granted lands as *maṃna mānya honna jāvaḷi* (?) The income was to be used also for *pātra-bhoga* of god Nāraṇadēva made over to Dēvasvāmi(?) *parivāraka*, and the gifts made over to Maṭha Dēvaṇa.

KN 1110

ARSIE., 1901, No. 120; SII., VII No. 310

On the third slab close to the west wall of the Sōmēśvara temple, Mūḍokēri

Kannada

Śaṁgama; Dēvarāya-oḍeya (I)

Śaka 1334, Nandana, Phālguṇa śu. 12, Monday=A.D., February 12. Sunday.

States that *mahāpradhāna* Saṁkharadēva-oḍeya was governing Bārakūra-rājya and records a gift of paddy for feeding a Brāhmaṇa during *rudrapūje* in the temple of Sōmanātha of Mūṛukēri, by Jōgi-seṭṭi of Arikanaghaṭṭa of Nagamaṇgala, his wife Rāmakka and son Chikki-seṭṭi. The 12 *mūḍes* of paddly were purchased from Sōvaṇṇa-seṭṭi in Bēluru for an *aḍḍa* (?)

KN 1111

ARSIE. 1901, No. 147; SII., VII, No. 339; TS., No. 60

On the fifth slab in the Gaṇapati temple, Chauḷikēri.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1338, Manmatha, Jyēshṭha śu. 12, Monday=1415 A,D., May 20. Cf. KN 1112 below. Registers a gift of 10 *mūḍes* of paddy out of the 27 *mūḍes* of paddy due to them (from the palace ?) for a Brāhmaṇa in the *maṭha* of Saṃkaradēva-voḍeya of Chauḷiyakēri by Amṛitaprajñā and Nārāyaṇagiri, disciples of Ānandasarasvati. The record was set up in Mūṟugrāma of Muguhu (?). Saṃkaradēva-oḍeya is stated to be governing Bārakūru-rājya.

KN 1112

ARSIE., 1901, No. 143; SII., VII, No. 335

On a slab in the same temple.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1338, Manmatha, Jyēshṭha, śu. 12, Monday = 1415 A.D., May 20, the Śaka year being current.

States that Śaṃkaradēva-oḍeya was governing the Bārakūru-rājya. Amṛitaprajña and Nārāyaṇagiri, disciples of Amṛitēndra-tīrtha, who was himself a disciple of Ānandasarasvati made a gift of 17 *mūḍes* of paddy in the three villages of Muga for feeding Brāhmaṇas on the occasion of the anniversary (*guru samārādhana*) of Ānandsarasvati of Mugilahaḷi. It is stated that Nārāyaṇagiri gave up his claim over paddy, to Amṭitprayña for a consideration and the later, in turn handed over (the management ?) of Pejavogara-maṭha and the land belonging to it, Cf. KN 1111 above

KN 1113

ARSIE., 1901, No. 172; SII., VII, No. 377

On another slab in the Pañchaliṅgēśvara temple at Kōṭakēri.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1338, Durmukhi, Chaitra śu. 1, Monday. The *tithi* = 1416 A.D., February 29, Saturday.

Damaged. Mentions Śaṃ[ka]radē[va]-oḍeya as governor of Bārakūru-rājya. Records a gift of his *brahmādāya* land in Uḷūru (?) for *rudrapūje*, offerings, feeding Brāhmaṇas, etc. to god Mārkaṇḍēśvara of Kōṭeyakēri. by Haṃpaṇṇa. The *seṭikāṟas* of the place were authorised to take over the management of the gift.

KN 1114

ARSIE. 1901, No. 167; SII, VII, No. 365

On a slab near a well close to the Sōmanāthēśvara temple, Maṇigārakēri.

Kannada

Saṃgama; Dēvarāya (I)

Śaka?1342, Śārvari, Kārttika śu. 1, Sunday = 1420 **A**.D., October 6, Sunday, f.d t. .63

Registers a **gift** of lands by *mahāpradhāna* Śaṃkaradēva-voḍeya governing **Bārakūra-rājya** to god Sōmānātha of Maṇigārakēṟi, for feeding 32 **Brāhmaṇas daily** in the *maṭha* built near the temple.

KN 1115

ARSIE., 1901, No. 160; SII., VII, No. 357; TS., No. 61

On the sixth slab in the same temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1343, Śārvarin, Summer month (*bēsigeya tiṃgaḷu*) = 1420–21 A.D.

Śaṃkaradē[va]-oḍeya was governing of Bārakūra-rājya, when Dēvaṇṇa-ayya, son of Nāgaṇṇa-ayya, the younger brother of Hariharadēva-ayya and six others made a gift of oil for *dīpōtsava* in Sōma-maṭha of god Sōmanātha of Maṇigāṟagēri. It is said that the originaly taxes on houses, lands, *Brahmapuri* etc., in Bārakūru had now been taken back and in lieu of it Hariharadēva-ayya made a gift of oil as *saṃrakshā-bhōga* (in lieu of ?) lands in Hosakeṟe in Bārakūru to the *uḷ[illegible]ru* of Kanyāna. Chavuḍappa-ayya, Narahari-bhaṭṭa, the *ārādhyas* who were royal pontiffs (*rāya-rāja-guru*) etc. figure as witnesses.

KN 1116

ARSIE., 1901, No. 180; SII., VII, No. 385

On a slab near the tank in front of the Pañchaliṅgēśvara temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1347, Krōdhi, Phālguṇa śu. 15, Bhaumavāra. The Śaka year was current. The *tithi* = 1425 A.D., March 4, Sunday.

Mahāmantrin Narasiṃhadēva-oḍeya, the governor of Bārakūra-rājya made a gift of land for feeding Brāhmaṇas on the *Śivarātri* day in the presence of Pañchaliṅgēśvara and *mūla-sthāna* Mārkaṇḍēśvara of Kōṭeyakēri in Bārakūru in the *maṭha* established by him to the north of the tank of Mārkanḍēśvara temple, and also for offerings to gods Pañchaliṅga and Vishṇumurti of Madhya-sthāna. It is stated that the *nāḍavas* of Paḍuvakōṇe illegally occupied the land adjacent to theirs, which had fallen fallow and the governor having enquired into it took that land from them and donated that land to the temple. The *nāḍus* of Kaṃdāvura, Kōṭa, Brahmūru and Niruvāra and Paḍuvakōṇa figure as witnesses to the record written by the *ārādhya* of Koḍaganūru.

KN 1117

ARSIE, 1901, No. 179; SII., VII, No. 384

On another slab near the same temple,

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1347, Krōdhin, Phālguṇa ba. 10, Thursday. *Tithi* = 1425 A.D., March, 14 Wednesday, f.d.t. .03

Mentions Narasi(ṃha)dēva-oḍeya as governor of Bārakūra-rājya. Registers a gift of paddy to goddess Hiṃguḷādēvi in the temple of Mārkaṇḍēśvara from the treasury of Pañchalinga-dēva by the *seṭṭikāṟas*. It was meant for offerings and supply of cocoanut oil for lamps.

KN 1118

ARSIE., 1901, No. 119; SII., No. 309; TS., No. 65

On the first slab close to the west wall of the Sōmēśvara temple, Mūḍakēri.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1353, Sādhāraṇa, Bhādrapada ba. 10, Monday=1430 A.D., September 11, Monday f.d.t. . 4. Śaka year was current.

Records the settlement of a dispute between the Mūṟukēri and Chauḷiyakēri of the *hattu-kēri* of Bārakūru in regard to business dealings in sugar. *Mahāpradhāna* Chaṃḍarasa-oḍeya who was governing Bārakūru and Tuḷu-rājyas invited both the parties, advised them suitably whereupon the five and the *halaru* of Mūṟukēṟi of Chauḷiyakēri and the three *seṭṭikāṟas* and 150 *eḷames* together agreed to share equally rice, wheat, gram, green gram, back gram, sugar cane etc., imported from above the ghats and that sugar should be stocked in the godown (*maḷige*) and sold to customers when prices improved, and that they would settle any dispute between themselves. *Aṭhavaṇe* Nagarasa, the *pa*j*ika* of Rēvoḍeyappa, the *karaṇa*, wrote the record. It would appear that this person drafted the record since it also states *Mayaṃkona baraha* i.e. writing (engraving ?) of Māyaṃka (?).

KN 1119

ARSIE., 1901, No. 121; SII., VII, No. 311

On the fourth slab in the same place.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1353, Virōdhikṛit, Summer month (*bēsageya tiṃgaḷu*=1431 A.D., April-May

Damaged. States that Chaṃḍarasa-oḍeya was governing Bārakūru-Tulu-rājyas and records a gift of land to god Sōmanātha of Mūṟukēri by Vishṇu-bhaṭṭa and Saṃkarabhaṭṭa belonging to Kāśyapa-gōtra and Yājuś-śākhā, sons of Śrīdhara-bhaṭṭa of Sānāti, brother (*voḍavuṭṭiduvaru*) of Baṅkēsa-hajiva, the *mahāprabhu* of a village (Kaṭagi ?) The gift land was situated in the village Ānagali which the donor had received from the king on the occasion of a lunar eclipse. Also registers a gift by Jātaka-bhaṭṭa, for several services, offerings etc. to god Sōmanātha. A number of individuals are cited as witnesses. Details are not clear.

KN 1120

ARSIE., 1901, No. 154-A, SII; VII, No. 348

Slab set up in a ruined *basti* on the right side of the road leading to Chaulikēri.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1313, Sādhāraṇa, Pushya ba. 30. *ardhōdaya*=1431 A.D., January 14, Sunday, the Śaka year being 1352.

Damaged. Registers a gift of lands purchased for 300 *kāṭi gadayāṇas* by the king for feeding Brāhmaṇas in the *satra* and maintaining 2 cooks and 2 attendances (*parichārakas*). It is stated that 33 *kā. ga* were to be paid to Virūpaṇṇana Mōni-seṭṭi, son of Maṃgarasa who was to collect the yield from the lands and manage the charity. *Mahāpradhāna* Chaṇḍappa was governing Bārakūru-rājya.

KN 1121

ARSIE., 1901, No. 173; SII., VII, No. 378

On the third slab in the Pañchaliṅgēśvara temple.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 135[3] (expired), 1354 (current), Virōdhikṛit, Māgha ba. 10, Monday=1432 A.D., January 28.

States that under orders from the king and Perumāḷadēva-daṇṇāyaka who was camping in Vijayanagari Chaṃḍarasa-oḍeya was governing Bārakūru-rājya when Mallappa-nāyaka, son of Ellappa-nāyaka of Paṃchamakōṭa (?)made a gift of land to god Mārkaṇḍēśvara of Kōṭeyakēri, The gift land, situated in Guṃmarikōṭa of Brahmūru, was puchased from Chaṃdaṇṇa, son of Yichomna-upādhyā, Lakhaṃnā-sēnabōva, son of Haṃpaṇṇa-sēnabōva, Puttaṃṇa, son of Mādhava-bhaṭṭa and others are named, probably as witnesses.

KN 1122

ARSIE. 1901, No. 177; SII., VII, No. 382

On a pillar in the outer enclosure of the Pañchaliṅgēśvara temple.

Kannada

. . . . ; Immaḍi Mahādēvarāya i.e., Dēvarāya (II)

Śaka 1356, Pra[mā]di, Chaitra śu. 1, Sunday=1433 A.D., March 22. The Śaka year was current.

Mentions Perumāḷe-daṇṇāyaka as administering the kingdom along with the king and *mahāpradhāna* Choṃdarasa-voḍeya the Bārakūru-rājya. Registers a gift of lands in Baṭēkuḍūru for feeding Brāhmaṇas in the *maṭha* of Mārkaṇḍēśvara temple made over to the *halaru* of Kōṭayakēri in Bārakūru by Mādaṇṇa-seṭṭi, son of Heggaḍiti of Haṃbattara-bali. Also records a gift of 10 *mūdes* of rice to Dēvarasa, son of Māyaṃṇa-upādhya of Haritagōtra and Yajuś-śākhā who was performing the *rudrābhishēkha* in the temple, to be enjoyed hereditarily. It stipulates that rice unused on *ēkadāśi* day was to be gifted to the Brāhmaṇas along with oil, every Saturday, Kannapa, the sculptor wrote the record.

KN 1123

ARSIE,, 1901, No. 168-F; SII., VII, No. 372

Broken slab near a well opposite the old Jaina-basti.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1359, Piṁgaḷa, Kārttika śu. 1, Wednesday=1437 A.D., October 30., (Nija Kārttika)

Damaged. Registers a gift of lands to god Sōmanātha of Maṇigāṟakēri in Bārakūru by Chinnavarada Nāgaṇṇa-seṭṭi of Heggaḍe-baḷi, son of Parusaṇa-seṭṭi of Paṭṭaṇa-baḷi. Aṇṇappa-voḍeya was governing Barakūru-rājya after purchase from Kṛishṇa and Nārāyaṇa sons of Dēvara(?) Mādhavayya of Moṇaūru, Vāstēvamayya, son of Krishṇamayya and Kṛishṇamayya, son of Vāstēvamayya of Koyakūru.

KN 1124

ARSIE., 1901, No. 123; SII., No. 313

On a slab close to the west wall of the Sōmēśvara temple.

Kannada

Saṃgama, *Gajabēṭegāṟa* Dēvarāya (II)

Śaka 1362, Siddhārthin. Chaitra ba. 30, Monday = 1439 A.D., April 13, the Śaka year being current.

Damaged. Registers a gift of land by Aṇṇappa-voḍeya the governor of Bārakūru-Maṃgalēru-rājyas. Timi[re] Daṃḍa[na]-ayya, son of Chikkaṇṇa-ayya of Harita-gōtra and Yajuś-śākhā, for the welfare of the king and his family. The gift land was situated in Hāneyahaḷḷi of Bārakūru.

KN1125

ARSIE., 1901, No. 128; SII., VII, No. 318

On the thirteenth slab in the same place.

Kannada

Saṃgama; *Gajabēṭekāṟa* Dēvarāya (II)

Śaka 1362, Siddhārthin, Vaiśākha śu. 3, Thursday=1437 A.D., April 16

While Lakhaṇṇa-daṇṇâyaka was managing the kingdom at the instance of the king, Aṇṇappa-voḍeya who was governing Bārakūru-Maṃgalūru-rājyas made a gift of 59 *kāṭi ga* to *jōyisa* Rāmaṇṇa, son of Hemmāḍi-jōyisa of Maudgalya-gōtra and Ṛik-śākhā (residing at) Haṭṭiyakuduru on the occasion of the newmoon day, a Monday. This *tithi* occurred on April 13, Monday, Chaitra-amâvâsya. It further records a gift of 2 *hons* to god Sōmanātha of Mūṟukēri for a day's worship on *Mahānavami*, by Rāmaṇṇa annually, as a *rakshābhōga* of Chaṇḍikādēvi of Haṭṭiyakuduru, Aṃṇappa wrote the record with the approval of the 3000 of Bārakūru.

KN 1126

ARSIE., 1901, No. 168-A, SII., VII No. 367

Slab near a well close to the Sōmanāthēśvara temple.

Kannada

Saṃgama; Prauḍhadēvarāya

Śaka 1364, Dundubhi, Kārttika śu. 1 = 1442 A.D., October 5, Friday

Engraved above KN 1144. Incomplete. Mentions *mahāpradhāna* Lakhaṇṇa-daṇṇāyaka under whose orders Timmaṇṇa-oḍeya was governing some *rājya*. Seems to register a grant to god Sōmanātha of Maṇigāṟakēri on the occasion of a solar eclipse. A solar eclipse occurred only in the month of Pushya of the year Durmati (January 12, Friday, 1442 **A.D.**).

KN 1127

ARSIE., 1901, **No.145**; **SII., VII, No.** 337; **TS., No.** 72

On the third slab in the Gaṇapati temple.

Kannada

Saṃgama; Immaḍi-Dēvarāya

Śaka 1372, Śukla, Chaitra ba. 10 = 1449 **A.D., April** 17, Thursday, f.d.t. .09. The Śaka year was current.

Râyarasa-oḍeya who was the governor of Bārakūra-rājya made gift of 68 *kaṭi gadyāṇas* for specified worships and offerings, to god Vināyaka of Chōḷiya Kellaṃgeṟe, so that the danger that had been annoying the king be cleared. The gift was made on the solar eclipse day, on the sea-shore. This eclipse occurred in Adhika Bhādrapada month, 1448 A.D., August 29. Several witnesses are named.

KN 1128

ARSIE., 1901, No. 168-B; SII., VII, No. 368

Slab lying in the compound of the old Jaina-basti opposite Sōmanātha temple.

Kannada

Saṃgama; Mallikārjuna

Śaka 1375, Śrīmukha, Māgha śu. 10, Wednesday = 1454 A.D., January 9.

Dēmaṇṇa-voḍeya who was governing Bārakūru-rājya under orders from *mahāpradhāna* Siṅgappa-daṇṇāyaka, made a gift of 11 *ga* due as tax to the palace from Keḷakoppariya-ūru in Mughu, with the consent of the 14 *jananis*, for the *pātrabhōga* of god Sōmanātha and *hāladhāre* of Ādiparamēśvara (each deity getting equally 5½ *hons*). The record refers to the burning of the *dharmasthaḷa* of *aṟavaṇṭeya haravari* gifted earlier by Virupaṇa-daṇāyaka to Chārukīrti-paṇḍita of Beḷuguḷa. The present gift appears to have been made in that connection. *Karaṇika* Sāypa wrote the record. A supplement added later states that *janni* Śivaṇṇi-nāyaka, his younger brother Īśvara-sēnabōva and son Dēvaṇṇa-sēnabōva, gave land on tenure (*biḍāruvāra*) which amount was made over to god Ādidēva.

KN 1129

ARSIE. 1901, No. 125; SII., VII, No. 315

On the tenth slab close to the west wall of the Sōmēśvara temple.

Kannada

Saṃgama; Mallikārjuna

Śaka 1380, Bahudhānya, Āśvija śu. 1, Friday = 1458 A.D., September 8. The lunar eclipse occurred in the previous month of Bhādrapada, August 24, Thursday.

While Siddappa-daṇṇāyaka was managing the affairs of the kingdom. under his and the king's orders, Guruvappa-voḍeya was governing Bārakūru-rājya. At the instance of the king and the *daṇṇāyaka* as also of Aṇṇapa-nāyaka, Gururāya made a gift of money income from *kuḷa-upachāra* of the village Kūrāḍi in Kela-nāḍu as also part of *sēnabōva-varttane*, *hostina-kāṇike* etc. to god Sōmanātha of Mūṟukēri, on the occasion of a lunar eclipse. The gift was made for the merit and prosperity of the king.

KN 1130

ARSIE., 1901, No. 144; SII., VII, No. 336

On another slab in the Gaṇapati temple.

Kannada

Saṃgama; Immaḍi Dēvarāya

Śaka 1380 (expired), 1381 (current), Bahudhānya, Mārgaśira ba. 13, Sunday = 1458 A.D., December 3

States that when Guruvappa-oḍeya was the governor of the Bārakūra-rājya, Vallabhadēva of Kāmavaṭṭa, (an officer) of the big palace (*hiriya aramane*), of Vijānagari who had received from the king the village Rājādi-Kaṃnyāna, made a gift of money of 70 *kāṭi gadyāṇas* from out of its income to god Kallaṃgaṟe Vināyaka of Chōḷiyakēri for *dīpōtsava* during three days of *dīpāvaḷi* festival. It cites the 12 *jananis* of *nālu ūru* of Rājādi Kaṃnyāna, the *horahinavaru* and fifty two *okkaḍlus*, besides other individuals as witnesses. The five *halaru* of Chōḷiyakēri and (?) Vāsudēva (sold ?) a house to Vallabhadēvarasa.

KN 1131

ARSIE., 1901, No. 146; SII., VII, No. 338

On the fourth slab in the same temple.

Kannada

Saṃgama; Mallikārjuna

Śaka 1383 (expired), 1384 (current), Vishu, Kārttika śu. 1, Friday = 1461 A.D., October 4 Sunday.

Registers a gift of land for *paṃchāmṛita*, *raṅgapūje* services for the gods Vighnēśvara, vaijānātha and Gavarēśvara, and also for burning lamps of varieties like *teruvinadīvige*, *dhārādivige* and *neṟeyadīvige* on the occasion of a lunar eclipse, by Aṃṇapa-seṭṭi. *Mahāpradhāna* Dēvapa-daṇṇāyaka was administering Bārakūru-rājya.

KN 1132

ARSIE. 1901, No. 163; SII., VII, No. 361

On the ninth slab in the Sōmanāthēśvara temple.

Kannada

Saṃgama; Mallikārjuna

Śaka 1385, Svabhānu = 1463-64 A.D.

Mahāpradhāna Lakhaṇa-oḍeya was the governor of Bārakūra-rājya. Tiruma-seṭṭi of Koregeyahuṭṭu in Nālvattu-nāḍu made a gift of land for *rudrapūje* in the temple of Sōmanātha of Maṇigāṛakēri in Bārakūru.

KN 1133

ARSIE., 1901, No. 130; SII., VII, No. 320

On the 15th slab close to the west wall of the Sōmēśvara temple.

Kannada

Saṃgama; Vīrūpāksha-mahārāya-oḍeya

Śaka 1387, Vyaya, Chaitra śu. . . , Friday. The *tithi* occurred in March of 1466 A.D., the Śaka year being 1388.

Damaged. Registers a gift of paddy for feeding 8 Brāhmaṇas daily in the temple of Sōmanātha of Mūṛukēri by Saṃkaṃma, when Siṃgarasa-voḍeya was governing Bārakūru-rājya

KN 1134

ARSIE., 1901, No. 168-G; SII., VII, No. 373

Slab near a well opposite the old Jaina-basti.

Kannada

Saṃgama; Virūpāksha

Śaka 1389, Sarvajit, Māragaśira śu. 1 = 1467 A.D., November 27, Friday.

Koṇḍerāja-voḍeya is stated to be governing Bārakūru-rājya under orders from the *daṇāyaka* of the king. Amma-seṭṭi of Hegaḍe-baḷi, son of Viṭhṭhala-seṭṭi of Bommi-seṭṭi-baḷi made a gift of land to god Sōmanātha of Maṇigaṛakēri.

KN 1135

ARSIE., 1901, No. 168-E; SII., VII, No. 371

Slab lying in the backyard of the house of Mañjunātha-uḍupa.

Kannada

Saṃgama; Rājaśēkhara-mahārāya

Śaka 1390, Sarvadhāri, Māgha śu. 1, Monday. *Tithi* =1469 A.D., January 14, Saturday

Bommarasa, the priest (*pūjākāri*) of Maṇigāṛakēri-basti made a gift of land to god Ādiparamēśvara, after purchase from the (temple of) Ādidēva, for daily anointment with one pot (*taṃbuge*) of milk to the deity. The gift was made with the permission of Abhinava-charitadēva, and his pupils (*śrāvaka*), the 153 *halaru* of Maṇigāṛakēri.

KN 1136

ARSIE., 1901, No. 142-A, SII., VII, No. 334

Slab lying in front of the enclosure of Sōmanātha temple.

Kannada

Saṃgama; Virūpāksha

Śaka 1391, Vikṛiti, ... lunar eclipse. In the given cyclic year there occured only a solar eclipse on 1470 A.D., June 30, Thursday, the Śaka year being 1392. But in Śaka 1391, Virōdhi, lunar eclipse occurred twice in the months of Śrāvaṇa (1469 A.D., July 24, Monday) and Māgha (1470 A.D. January 17, Wednesday). The latter may be the intended date.

Badly damaged. Viṭharasa-voḍeya was governing Bārakūru-rājya. Registers a gift of money (60 *varaha ga*)to Dēvarasa, son of Jannaya. Several other gifts of land, house etc. are made by individuals like Mahādēva-uṃgurapaḷi, Yīśvara-uṃgurapaḷi and Dugāduṃgurapaḷi.

KN 1137

ARSIE., 1901, No. 158; SII., VII, No. 355

On the fourth slab near the Sōmanāthēśvara temple.

Kannada

Saṃgama; Prauḍhadēvarāya

Śaka 1393 (expired), 1394 (current), Khara, Summer month (*bēsage tiṃgaḷu*)=1471 A.D March-April

Viṭṭharasa-voḍeya was governing Bārakūru-Tuḷu-rājya under orders from *mahāpradhāna* Siṃgarasa-daṇṇāyaka. *Hegaḍe* Aḷiya Kōṭiyappa-seṭṭi made over his lands on tenure (*biḍāru vāra*) to Hariyappa-seṭṭi, nephew (son-in-law) of Beṃmaṇa Bhāratha of Hedakebaḷi of Tonase and from the tenancy amount received thereupon made gift of paddy to god Sōmanātha for offering curd rice, on Monday and new moondays.

KN 1138

ARSIE., 1901, No. 153; SII., VII, No. 345

Slab near the Gaṇapati temple.

Kannada

Saṃgama; Virūpāksha

Śaka 1397 (expired), 1398 (current), Manmatha, Kārttika śu. 1=1475 A.D., October 30, Monday.

Viṭṭharasa-voḍeya was administering Bārakūru-rājya at the instance of Siṃgaṇa-daṇāyaka. Registers a grant of lands for feeding 5 Brāhmaṇas and a cook in the *chhatra-maṭha* of Vināyaka temple at Kellaṃgeṟe by Mādaṇa-sūḍa and his brothers Saṇṇa-seṭṭi and Nāraṇa-seṭṭi of Bommi-seṭṭiya-baḷi, sons of Māḍaṇa-sūḍa It is stipulated that the income therefrom should not be advanced towards loans, or paid to the children, Maṇaūra Taṃtrāḷa, figures as a signatory.

KN 1139

ARSIE., 1901, No. 162; SII., VII, No. 360

On the eighth slab in the Sōmanāthēśvara temple.

Kannada

Saṃgama; Prauḍha Virūpāksha

Śaka 1398 (expired), 1399 (current), Durmukhi, Vaiśākha śu. 3=1476 A.D., April 26, Friday

Viṭharasa-voḍeya was governing Bārukūra-rājya under orders from Daṇṇāyaka-voḍeya (?) of the king, Prapaṃchada Sōvakka made a gift of land for feeding six Brāhmaṇas daily in the *maṭha* of Sōmanātha temple of Maṇigāṟakēri,

KN 1140

ARSIE., 1901, No. 169; SII., VII, No. 364

On a slab at the entrance into the same temple.

Kannada

Tuḷuva; Narasiṅgarāya

Śaka 1421, Siddhārthi, Śrāvaṇa śu. 1, Tuesday = 1499 A.D., July 9.

Sādhāraṇadēva-voḍeya who was governing Bārakūru-rājya under orders from *mahāpradhāna* Narasaṇa-nāyaka, made a gift of (land yielding 44 *doḍa varahas* ?) in Chittapāyi within Kōṭa-grāma of Bārakūra-sīme, on the day of solar eclipse, in Mārgaśira ba. 30 of Kāḷayuktākshi, (1498 A.D., December 13) to Nāraṇadēva, son of Sōvaṇṇa-sūtra. The donee made a gift of money (30 *doḍa va ga* per annum) accrued as interest upon 300 *doḍa va ga* received which he borrowed from the *halaru* (lay disciples) of Māṇika-basti, for *rakshā-bhōga* and *Kārttikapūje*, in the temple of Sōmanātha of Maṇigāṟagēri, and for *nandādipti* to god Vishṇumūrti of Huruṇitta-madhyastara-maṭha at Chītrāpāḍi. *Karaṇika* Mallarasa wrote the record.

KN 1141

ARSIE., 1901, No. 152; SII., VII, No. 345

On the fourth slab near the Gaṇapati temple.

Kannada

[Tuḷuva ?]; Narasiṅgarāya

Śaka 1424, (expired), 1405 (current), Durmati, Māgha śu. 1, Kapila-shashṭi, Bhṛigu, Rēvati. Irregular, The *tithi* = 1502 A.D., December 30. But the *nakshatra* was Uttarāshāḍha. It could not be *shashṭi*.

States that Keṇḍada Basavarasa-oḍeya was the governor of Bārakūru-rājya. Records a gfit for a feeding house, by Dugga-seṭi, son-in-law (*aḷiya*) of Hariyapa-seṭi. Dugaṇa-hegaḍe and(?)grandson of Purushaṇa-seṭi of Beḷāna-baḷi, at the instance of his preceptor Puṇyaśravaṇa-voḍeya. The donor rentedout his land on tenure(*āruvāra*)for 115 *ga* and also borrowed 20 *ga* as *mayīsāla* the interest accrued upon which was utilised for this purpose. Further gifts also are recorded.

KN 1142

ARSIE. 1901, No. 150; SII., VII, No. 343

On another slab in the same temple.

Kannada

Tuḷuva; Kṛishṇarāya

Śaka 1447, Tāraṇa, Chaitra śu, 1, Tuesday. Irregular. The *tithi* = 1524 A.D., March 6, Sunday, the Śaka year being current.

Mentions Viṭharasa-oḍeya, son of Lakshmīnārāyaṇa-karaṇika as the governor of Bārakūru-rājya and registers a gift of land by Mudegeḍe Aṇṇi-seṭi of Bommiseṭṭiya-baḷi to god Vināyakadēva of Kellaṃgeṟe, on the occasion of lunar eclipse. A lunar eclipse occurred in the month of Phālguṇa of the previous year Subhānu, 1524 A.D., February 19.

KN 1143

ARSIE. 1901, No. 169; SII., VII, No. 374

On a slab near the Sōmanathēśvara temple.

Kannada

Tuḷuva; Pratāpa Achyuta

Sarvajit, Māgha śu. 4 = 1528 A.D., January 25, Saturday

Broken and damaged. states that god Gōpīnāthadēva was consecrated by Gaṇapa-seṭṭi of Hosamane who also made gifts of several *muḍes* of rice due to him from different lands owned by him and come to his share.

KN 1144

ARSIE. 1901, No. 198; SII., VII, No. 366

On another slab near a well close to the same temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1486, Dundubhi, Month of Dīvaḷi.=October–November of 1562 A. D., the Śāka year being 1414.

States that *mahāmaṇḍalēśvara* Veṅkaṭādrirāja-mahā-arasa was governing the country and he bestowed the administration of Bārakūru-rājya upon Sadāśivarāya-nāyaka of Keḷadi who, in turn, made over its administration to Kare Yellappoḍeya who ruled from Bārakūru. Registers a gift of land by Saṃkkamm, daughter of Saṃkubāle and granddaughter of Kuṃchada Sarasu, for the feeding of Brāhmaṇas in the temple of Sōmanātha. The gift lands were purchesd from the temple itself.

KN 1145

ARSIE., 1901, No. 181; SII., VII, No. 386

On another slab near the tank in front of the Pañchaliṅgēśvara temple.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1490, Śukla, Kārttika śu. 12, Monday. In the year Śukla (Śaka 1496), the *tithi* = 1569 A.D., October 21, Friday. In Śaka 1490 (Vibhava), the *tithi* = 1568 A.D., November 1, Monday.

Damaged. *Daḷavāyi* Liṅgarasarāja-voḍeya was governing Bārakūru-rājya when a gift of land for offerings, oil, etc. was made by Anāḍa Tiruma-seṭṭi, son of the granddaughter of Akila-seṭi, probably to god Pañchalingadēva of Kōṭayakēri.

KN 1146

ARSIE. 1901, No. 181-C; SII., VII, No. 389

Slab set up in a lane in Hosakēri.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 1491, (expired), Śukla, 1492 (current), Pramōda, Summer month, Kṛishṇa, Wednesday. Assuming the month and the *tithi* to be Chaitra-amāvāsya, the details would correspond to 1570 A.D., April 5, in the year Pramōda. The gift is stated to have been made on the New moonday, Monday. This would correspond to the previous month Phālguṇa of the previous year Śukla = 1570 A.D., March 6.

Damaged. Registers a gift of lands to god Sōmanātha of Maṇigāṟakēri by Timma-seṭṭi. Saṁkaṇa-nāyaka was governing Bārakūru-rājya at the instance of a *mahāpradhāna* (name lost) The gift was meant also for offerings etc. to god Gōpīnāthadēva.

KN 1147

ARSIE., 1931-32, No. 267 .

On a slab set up in a hillock to the south of the tank opposite the temple of Gaṇapati at

Kannada

Tuḷuva; Sadāśiva

Śaka 1500, Īśvara, Mārgaśira ba. 30, Monday=1577 A.D., December 9, the Śaka year being current.

Registers a gift of land made for the worship of the deity in the *maṭha* constructed by Mudda–heggaḍe Aṇṇi–seṭṭi in the temple of Vighnēśvara at Chauḷikēri while Saṃkaṇa–nāyaka and Rāmarāja–nāyaka, sons of Keḷadi Sadāśiva–nāyaka were ruling over the Gutti Āraga, Bārakūru and Maṃgalūru *rājyas* and Achyappoḍeya of Kara–ūru was administering Bārakūru-rājya under his command.

KN 1148

ARSIE., 1901, No. 170; SII., VII, No. 375

On another slab near the Sōmanāthēśvara temple.

Kannada

Āraviḍu; Śriraṅga (II)

Śaka 1502 (expired),1503 (current)Vikrama, Āshāḍha amāvāsya, Monday=1580 A.D. July 11

At the instance of Saṃkaṇa–nāyakaAchchappa–oḍeya, was governing Bārakūra–rājya when a gift of land for a feeding house of the *maṭha* built to the southeast of the Sōmanātha temple was made by Yīsvarṇṇa–seṭṭi and his wife Saṃkama–seṭṭiti.

KN 1149

ARSIE,, 1901, No. 131; SII., VII, No. 321

On a slab on the outside close to the west wall of the Sōmēśvara temple.

Kannada

Tuḷuva; Sadâśivarâya

Śaka 1507, Pārthiva, Kārttika śu. 13, Bhaumavāsara=1585 A.D., October 25, Monday

States that under the orders of Rāmarāja-nāyaka, grandson of Sadâśivarâya–nāyaka of Keladi, Achchappa–voḍeya was governing Bārakūru–rājya. Nāraṇa–seṭṭi of Kaluḍichi–baḷi, son of Nārasiṃha–seti, with the approval of the *halaru* of Mūṛukēri, in the presence of god Sōmanātha, got a *maṭha* built to the west of the *rājāṃgaṇa* of the temple and for feeding 6 Brāhmaṇas daily therein made a gift of land, after purchase from the *halaru*.

KN 1150

ARSIE., 1901. No. 140; SII., VII, No. 331

On a slab in Srīdharaśāstri's house.

Kannada

Tuḷuva; Sadāśivarāya

Śaka 150[8], Sarvajit, Chaitra śu. 3, Thursday=1587 A.D., March 2

Registers a gift of land for the *satra* of the *maṭha* built by Saṃṇaṇa-seṭṭi, of Putra-baḷi, son of Nāguvaṇṇa-seṭṭi. Keñchappa-voḍeya is said to be governing Bārakūru-rājya. The record gives more astrological details of date and cites *mahānakshatra* (Anurādha ?) *aitya-nakshatra* Chitta, Aindra-yōga, Garajaṃ-karaṇa.

KN 1151

Hālāḍi

ARSIE., 1931-32, No. 312

On a slab standing in the Narasiṃhadēva temple in the hamlet Ratnagiri.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1356, Pramādi, Bhādrapada śu. 11, Wednesday=1433 A.D., August 26. The Śaka year was current.

Registers a gift of land made to the temple of Lakshminarasiṃhadēva at Ratnagiri in Kelanāḍu by Aṇṇa-bhaṇḍāri of the Uḍuva family while Chaṇḍapa was governing Bārakūru-rājya.

KN 1152

ARSIE., 1931-32, No. 313

On another slab in the same place.

Kannada

Saṃgama; Mallikārjuna

Śaka 1377 (expired), 1378 (current), Yuva, Kārttika śu. 2, Monday=1455 A.D., October 13

Damaged and mutilated. Records a gift of land, made for the prosperity of the king, by Paṃḍaridēva, the governor of Bārakūru-rājya, for expenses in the temple of Narasiṃhadēva. Also mentions gifts by some private individuals and a certain Chandarasa.

KN 1153

Hānēhaḷḷi

ARSIE., 1931-32, No. 242

On a slab set up near the west wall of the Sōmanātha temple.

Kannada

Saṃgama; **Bukka (I)**

Śaka 1301, Siddhārthi=(1379-80 A.D.,)

Seriously damaged. Seems to register a gift of land for worship in the temple of Sōmanātha.

KN 1154

ARSIE., 1931-32, No. 246

On a slab set up in front of the same temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1357, Ānanda, Vaiśākha śu......The *tithi* occurred in April, 1434 A.D., the Śaka year being current.

Registers the gift of lands made by Chidāḍi Sōvaṇṇa-śeṭṭi to the *maṭha* constructed by him in the temple of Kōṭīnāthadēva at Kuḍukuru for feeding Brāhmaṇas therein. *Mahāpradhāna* Chandarasadēva-oḍeya was governing Bārakuru-rājya.

KN 1155

ARSIE., 1931-32, No. 245

On a slab lying near the well in the house of Narasiṃhaśastri.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1357, Ānanda, Vaiśākha ba. 10, Thursday,*Tithi*=1434 A.D., May 3, Monday, f.d.t., 13

Damaged and worn out. Registers a gift of land made by Kiriya Rāvu-śeṭṭi to the *maṭha* constructed by him in the temple of Sōmanāthadēva, when Aṇṇappa-oḍeya was governing Bārakūru-rājya.

KN 1156

ARSIE., 1931-32, No. 244

On a slab set up outside the west wall of the Sōmanātha temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1362, Siddhārthi, Māgha śu. 15 = 1440 A.D., January 19, Tuesday, Śaka year was current.

Damaged.Seems to register a gift of land to the temple of Sōmanātha by Chaṇḍarasa-oḍeya the governor of Bārakūru-rājya.

KN 1157

ARSIE., 1931-32, No. 250

On a slab lying near the image of Gaṇēśa in the first enclosure of the same temple.

Kannada

Saṃgama; Virūpāksha

Śaka 1407 (expired),Parābhava, Kārttika śu. 1, Saturday=1485 A,D., October 28

Damaged. Registers a gift income from duties on salt made to the temple of Sōmanātha at Mūṛukēri by Virūpāksha-oḍeya.

KN 1158

Hegguñje

ARSIE., 1931-32, No. 316

On a slab set up in the temple of Bhaṇḍāridēva.

Kannada

Saṃgama; Mallikārjuna

Śaka 1377 (expired), 1378 (current), Yuva, Āśvija śu. 10, Sunday=1455 A.D., September 20, Saturday

Seriously damaged. Seems to register a gift of land made for the prosperity of the king. Mentions Liṅgappa-daṇḍanāyaka.

KN 1159

Hērāḍi

ARSIE., 1931-32, No. 290

On a slab set up in the Janārdana temple.

Kannada

Saṃgama; Mallikārjuna

Śaka 1376, Śrīmukha, Āśvīja śu. 1=1453 A.D., September 4

Registers a gift of land made for offerings etc., in the temple of Janārdanadēva at Hērāḍi by Lakshma-seṭṭiti, when Ācharasa-oḍeya was governing Bārakūru-rājya.

KN 1160

Hiliyāṇa

ARSIE., 1931-32, No. 311

On a slab set up in the temple of Narasiṃhadēva

Kannada

Saṃgama; Immaḍi Dēvarāya

Śaka 1374 (expired), Āṅgīrasa, Chaitra śu. 1, Wednesday=1452 A.D., March 22

Mutilated. Records a gift of money to the temple of god Lakshmīnarasiṃhadēva for offerings etc., in the *maṭha* of Gaṅgādhara(puri)-śrīpāda at Hiliyāṇa and for the *bhikshā* of that pontiff. States that Bārakūru was under the administration of a governor (name lost) under the orders of Immaḍi-Mallikārjuna Dēvarāya. The gift was made for the prosperity and long life of the king.

KN 1161

Hosāḷa

ARSIE. 1931-32, No. 284

On a broken slab lying in the site of the ruined Jaina *basti* in front of the Sōmēśvara temple at Maṇigārakēri

Kannada

Saṃgama; Bukka (I)

Śaka 1279, Viḷaṃbi . . . . Wednesday=1358-59 A.D., the Śaka year being current.

Fragmentary. Mentions *Mahāpradhāna* Baichaya-ḍaṇṇāyaka.

KN 1162

ARSIE., 1931-32, No. 274

On a broken slab lying to the east of the tank at Chauḷikēri.

Kannada

Saṃgama; Harihara (II)

Śaka 1320, Iśvara, Āshāḍha . . . . . , Thursday (1398-99 A.D.,)

Damaged. Registers a gift of land made for the feeding of Brāhmaṇas in the temple of Vināyakadēva of Kellaṃgeṟe by Śaṅkaradēva-oḍeya, governor of Bārakūru-rājya. Mentions Nālvattu-nāḍu.

KN 1163

ARSIE., 1931-32, No. 266

On a slab lying in the backyard of the house of *sthānika* Nārāyaṇayya at Chauḷikēri.

Kannada in Nāgarī

Saṃgama; Vijaya-Bukkarāya (II)

Kali 4524, Śaka 1345 (expired), Sōbhakṛit, Bhādrapada ba.8, Saturday=1423 A.D., August, 28, Saturday, f.d.t. 16

Registers a gift of land made to the temple of Narasiṃgadēva at Kellaṃgēri, while Viruppaṇṇa-oḍeya was governing Barakūru-rājya.

KN 1164

ARSIE., 1931-32, No. 265

On a slab set up at Kunagaḍḍe near Chauḷikēri.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1345, Sōbhakṛit, Kārttika śu. 12, Sunday=1423 **A.D.**, October 16, Saturday.

Damaged. Records a gift of land, made after purchase, by Nāraṇa-seṭṭi, son of Kōṭiyaṇṇa-seṭṭi of Chauḷiyakēri, to god Vināyakadēva of Kellaṃgeṟe on the occasion of *Utthānat dvādaśi* while Virupaṇṇa-oḍeya was governing Bārakūru-rajya.

KN 1165

ARSIE., 1931-32, No. 282

On a slab set up in the temple of Bappaḷāpura Gaṇapati

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1355, Paridhāvi, Mārgaśira śu. 14, Saturday=1432 A.D., December 6. The Śaka year was current.

Registers a gift of land by several *śeṭṭis* of Ariyakēri for offerings etc., in the temple of Vināyakadēva, Chauḍēśvari and Nārāyaṇadēva and for the expenses of special services in those temples on the *dīpāvaḷi* and other important days. Chandarasa-oḍeya was governing Bārakūru-rājya under the command of *mahāpradhāna* Perumāḷadēva-daṇḍanāyaka. At the end there are four lines of writing in Nāgarī which seem to refer to Brāhmaṇas and *vēda-pāṭha*.

KN 1166

ARSIE., 1931-32, No, 263

On a slab set up in the temple called *Garaḍi*.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1359, Nala, Kārttika śu. 2, Friday=1436 **A**.D., October 12. The *tithi* ended at . 12

Records a gift of land called Aṃpāra-haravarī in Muṃga-nāḍu made with the king's permission, by Toḷahara Śaṇkara-nāyaka to the temple of Nārāyaṇadeva in Hattukēri of Tuḷu-rajya for feeding seven Brāhmaṇas daily. *Mahāpradhāna* Aṇṇappa was governing Bārakūru-rajya.

KN 1167

ARSIE., 1931-32, No. 287

On a slab lying close to the well near the Bhaṇḍārakēri-maṭha.

Kannada in Nāgarī

Saṃgama; Immaḍi Dēvarāya

Śaka 1380, Bahudhānya, Māgha ba. amāvāsya, Vaḍḍavāra=1459 A.D., February 3, Saturday A solar eclipse occurred on this day.

Damaged. Seems to record a gift of money made by a certain Guruvappa when, under *mahāpradhāna* Daṇṇāyaka's orders, [Mallaṇṇa] was governing Bārakūru-rājya. The ruler Immaḍi Dēvarāya may be identified with Mallikārjuna.

KN 1168

ARSIE., 1931-32, No. 272

On a slab lying in the Jōgi-maṇḍapa at Chauḷikēri.

Kannada

Saṃgama; Virūpāksha

Śaka 1399 (expired), [1]400 (current), (in words) Hēviḷaṃbi, Chaitra śu. 1, Sunday=1477 A.D., March 16

Registers a gift of land made by a *seṭṭi* to the temple of Bhairavadēva, built in the *maṭha* of Anupamanātha-oḍeya of Kellaṃgeṟe, when Paṃḍaridēva-oḍeya was governing Bārakūru-rājya under the orders of the king and Serjaṇa-daṇṇāyaka. The governor is described as the son of Viṭhapa-oḍeya.

KN 1169

ARSIE,, 1931-32, No. 281

On a slab standing in the field called *Sāleya Subbana gadde.*

Kannada

Sāḷuva; Bhujabalarāya

Śaka 1399 (expired), Śaka 1400 (current), (in words) . . . . . śu.1, Thursday=1477-78 A.D.,

Much damaged. Seems to register a gift of land made to a *maṭha* (name lost). Mentions Kōṭeyakēri.

KN 1170

ARSIE., 1931-32, No. 271

On a slab set up in Yeḍataru-seṭṭi's *hāḍi* in Chauḷikēri.

Kannada

Tuḷuva; Bhujabalarāya

Śukla, Chaitra śu. 1, Wednesday=1509 A.D., March 21

Damaged. Registers a gift of land made by Basava-seṭṭi to the temple of Śiva (?) while Sōmaṇṇa-oḍeya was governing Barākūru-rājya under the king's command. On the other side of the slab is a completely damaged inscription which consists mostly of descriptions of boundaries.

KN 1171

ARSIE., 1931-32, No. 278

On a slab in the house of Subbarāya-bhaṭṭa near the Vināyaka temple.

Kannada

Saṃgama; Virūpāksha

Śaka 1416 (expired), 1417 (current), Ānanda, Kārttika śu. *pāḍya*, Sunday. The *tithi* =1494 A.D., October 30, Thursday. But in Śaka 1417, Rākshasa the details tally with 1495 A.D., October 18, Sunday, f.d.t. . 35

Registers a gift of land made by Mahābala-śeṭṭi of Chauḷikēri to the *chhatra* of the *maṭha* attached to the temple of Vināyakadēva of Kellaṃgeṟe, while Paṃḍaridēva-oḍeya was governing Bārakūru-rājya, under the command of the king and Saṃgama-daṇṇāyaka. The grant was made on the occasion of a lunar eclipse. A lunar eclipse occurred in Nija Brādrapada in the year Ānanda, 1494 A.D., September 15.

KN 1172

ARSIE., 1931-32, No. 285

On two broken stones built into the steps of the tank at the Bhaṇḍārakēri-maṭha.

Kannada

Saṃgama; Virūpāksha

......Vaiśākha śu.........

Mutilated. Seems to record a gift of land made by a certain *seṭṭi* to the temple of Sōmanāthadeva at Mūrukēri when Viṭharasa-oḍeya was governing Bārakūru-rājya.

KN 1173

ARSIE. 1931-32, No. 269.

On a slab set up in the Jōgi-maṇḍapa

Kannada

Sāḷuva; Narasiṃgarāya-mahārāya

Śaka 1412 (expired), 1413 (current) (in words), Sādhāraṇa, Kārttika śu. 1= 1490 A.D. October 14, Thursday

Registers a gift of land made by *ayiuaru-halaru* of Chauḷikēri, for the *maṭha* of Anupamanātha-oḍeya at the village, to his disciple Subuddhinātha-oḍeya when Haṃparasa-oḍeya was governing Bārakūru-rājya.

KN 1174

ARSIE., 1931–32, No. 270

On the back of a slab set in the same place.

Kannada

Tuḷuva; Tammarāya-mahārāya

Śaka 1415(expired), 1416(current), Pramādīcha, Pushya ba. 14, Monday=1494 A.D., January 6

Registers a gift of land made for offerings etc., in the temple of Bhairavadēva in the *maṭha* of Anupamanātha-oḍeya of Kellaṃgeṟe at when Chauḷiyakēri when Honnakaḷaśarāya was administering Bārakūru-rājya in the time of Gavurappa-daṇṇāyaka.

KN 1175

ARSIE, 1931–32, No. 276

On a slab lying in the garden adjoining the tank at Chauḷikēri.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1437, Bhāva, Chaitra śu. 3, Wednesday=1514 A.D., March 29

Seriously damaged. Registers a grant of land made to the temple of Lakshmīnārāyaṇa, for feeding Brāhmaṇas therein, when Vijaya ..... was governing Bārakūru-rājya.

KN 1176

ARSIE. 1931–32, No. 283

On a slab standing in the temple of Siddhēśvara.

Kannada

Tuḷuva; Sadāśiva

Śaka 1485 (expired), 1486 (current), Rudhirōdgāri, Bhādrapada śu. 12, Śravaṇa-dvādaśi =1563 A.D., August 30, Monday

States that Toḷahara Māḷacha-śeṭṭi, son of Chavalada Saṅku-seṭṭi of Maṇigāṛakēri made a gift of land, after purchase, for several services in the temple of Siddhanāthadēva. Kare Ellappa-oḍeya was administering Bārakūru-rājya under the command of Sadāśivarāya-nāyaka of Keḷadi.

KN 1177

Kachchūrū

ARSIE., 1931-32, No. 260

On a slab lying in the tank opposite the Pañchalingēsvara temple.

Kannada

Saṃgama; Harihara-mahārāya

Śaka . . . . . , Kārttika śu. 1, Monday

Damaged. Mentions Bāchaṇṇa-oḍeya as the ruler of Bārakūru-rājya and records a grant of land to the temple of Mārkaṇḍēśvara. Refers to the residents of Kōṭeyakēri.

KN 1178

ARSIE., 1931-32, No. 253

On a broken slab near the *hōmakuṇḍa* in the same temple.

Kannada

Saṃgama; Bukka (I)

Śaka 1285, Pārthiva . . . . =(1363-64 A.D.)

Damaged. Records a gift of land made to the temple of Mārkaṇḍēśvara by Mallaya-daṇṇāyaka.

KN 1179

ARSIE., 1931-32, No. 256

On a broken slab in the same place.

Kannada

Saṃgama; Bukka (I)

Śaka 1287, Śōbhakṛit, Śrāvaṇa ba. 6=1363 A.D., August 1, Tuesday

Records a gift of land at Hosavolal by Gaṇapa for worship and offerings in the temple of Mārkaṇḍēśvara while *mahāpradhāna* Maleya-daṇṇāyaka was governing Bārakuru-rājya.

KN 1180

ARSIE., 1931-32, No. 261

On a slab near the well in the house of Nikku Mendoss.

Kannada

. . . . . , Lost

Śaka 13 . . , Bahudhānya, Kārttika śu. 9, Tuesday. The *tithi* occurs on Monday, October 16 of 1458 A.D., which might be the intended date.

Much damaged. Registers a gift of some land. Mentions Brahmāvara.

KN 1181

ARSIE., 1931-32, No. 255

On another broken slab near the same place.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1445 (expired) . . . , Bhādradapada śu. 15, Tuesday=1523 A.D., August 25

Damaged and mutilated. Refers to Viṭharasa-oḍeya, son of *karaṇika* Lakshmīnārāyaṇa, as the governor of Bārakūru-rājya.

KN 1182

Kāḍūru

ARSIE., 1931-32, No. 318

On a slab set up near the house of Śaṅkaranārāyaṇa-purāṇika at Tantrāḍi, a hamlet.

Kannada

Saṃgama; Bukka (I)

Śaka 1293, Virōdhikrit, Āśvayuja ba. 30, solar eclipse = 1371 A.D., October 9, Thursday

Registers a gift of land made by Dugu-binnāṇitte into the hands of Kṛishṇa-maṇḍaṃcha, son of Kēśava-maṇḍaṃcha for feeding one Brāhmaṇa daily in memory of her dead son Narasiṃga-binnāṇi while *mahāpradhāna* Gōparasa-oḍeya was governing Bārakūru-rājya.

KN 1183

Kāvaḍi

ARSIE, 1931-32, No. 301

On a broken slab standing in the Gaṇapati temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1486, Raktākshi, Phālguna ba. 14, Monday, *śivarātri*. The *tithi* = 1565 A. D., March 1, Thursday.

Damaged. Registers a gift of land. Mentions Sadāśivarāya-nayaka of Keḷadi,

KN 1184

ARSIE, 1931-32, No. 337

On a slab standing near the Mēla-maṭha.

Kannada

Saṃgama; Bukka I

Śaka 1280, Viḷaṃbi, Vṛishabha . . . . = 1358 A. D., April-May

Records the provision for burning a lamp (?) in the temple of Kōṭināthadēva by Maluniduvaḷa.

KN 1185

ARSIE, 1932-33, No. 335

On a slab set up in the temple of Viśvēśvara.

Kannada

Saṃgama; Dēvarāya I

Śaka 1330, Sarvajit, Bhādrapada ba. 1, Wednesday. The *tithi*=1407 A.D., August 19, Friday the Śaka year being currrent.

Registers gifts of money-incomes by Bemmu-sēnabōva and Piruṇu-sēnabōva for the feeding of Brāhmaṇas in the *maṭha* at Choppaḷḷi, a hamlet of Keñjūru, during the regime of Surāla Bemmaṇṇāḍi-toḷaha, when *mahāpradhāna* Bāchaṇṇa-oḍeya of Gōve was governing Bāṛakūru-rājya.

KN 1186

Kokkaraṇi

ARSIE., 1931–32, No. 323

On a broken slab lying on the road side.

Kannada

Saṃgama; Dēvarāya II

Śaka 1364, Dundubhi, Phālguṇa ba. 7=1443 A.D., February 21, Thursday

Mutilated. Registers a gift of land made to the temple of Śaṅkaranārāyaṇadēva at Koḍage by Gōvinda-śeṭṭi, nephew of Bemmaṇaṃcha who was enjoying the *kumāra vṛitti* during the

KN 1187

Kudi

ARSIE 1931–32, No. 320

On a slab standing in Survey No. 97.

Kannada

Saṃgama; Dēvarāya II

Śaka 1360, Piṅgaḷa, Māgha śu. 5, Thursday=1438 A.D., January 30, the Śaka year being current.

Records a gift of land, purchased from Nāraṇakaṇañjatva by Toḷahara for offerings etc., in the temple of Śaṅkaranārāyaṇa of Koḍuge while Aṇṇappa-oḍeya was governing Bārakūru-rājya.

time of Nāgaṃcha-toḷaha when *mahāpradhāna* Timmaṇṇa-oḍeya was governing Bārakuru-rājya.

KN 1188

Kuttūru

ARSIE., 1931-32, No. 317

On a slab standing in the Mahāliṅgēśvara temple.

Kannada

Saṃgama; Rāmachandra

Śaka 1345, Śubhakṛit, Chaitra ba. 8, Tuesday=1422 A.D., April 14. The Śaka year was current.

States that Dēvappa-guḍḍa, son of Chauḍa-guḍḍa of Heggunje, made a gift of land for offerings etc., in the temple of Mahādēva, while Haridēva-oḍeya was governing Bārakūru-rājya.

KN 1189

Maṇipūra

ARSIE., 1931-32, No. 339

On a slab standing in Survey No. 23.

Kannada

Saṃgama; Dēvarāya (I)

Śaka 1330, Sarvajit, Jyēshṭha śu...7=1407 A.D., May, the Śaka year being current.

Damaged. States that since Hosaba-mūli was unjustly killed by the king's soldiers. Daṇḍappa-adhikāri, governing Kārakaḷa-sthaḷa-nāḍu, with Mārama-heggaḍe, the *mūḍila* the eight *jananis* and the *sabha* of 32, granted land to his family, at the instance of *mahāpradhāna* Bāchaṇṇa-oḍeya who was ruling over Bārakūru-rājya

KN 1190

Māṇūru

ARSIE., 1930-31, No. 227

Slab standing in field behind the Īśvara temple.

Kannada

Saṃgama; Prauḍhadēvarāya

Śaka 1387, Tāraṇa, Māgha śu. 15 = 1465 A.D., January 12, Saturday. The Śaka year was current.

Records that Paṃḍaridēva-voḍeya ruling over Bārakūru-rājya under *mahāpradhāṇa* Rāmachandra-daṇṇāyaka, made a gift of the village Kāyatūru along with 52 *kāṭi gadyāṇa* being the income derived from *siddhāya*, to the deity Vināyakadēva of Kellaṃgeṟe. for the merit of the king.

KN 1191

Maṭṭu

ARSIE., 1930–31, No. 364

Kannada

On a slab set up in the Vishṇumūrti temple.

[Tuḷuva]...

Śaka 1422, Siddhārthi, Kārttika śu. 7 = 1499 A.D., October 7, Monday. The Śaka year was current.

Damaged. Seems to record the renovation of the temple of Kōṭināthadēva and a gift of land for the worship of the deity by Basavarasa-voḍeya while he was governing Tuḷu-rājya

KN 1192

Naḍūru

ARSIE., 1931–32, No. 314

On a slab standing in *Kaṁbaḷagaḍḍe*.

Kannada

Saṃgama; Bukka (I)

Śaka 1275, Vijaya, Mārgaśira ba. 5, Monday = 1353 A.D., December 15, Sunday

Badly damaged and defaced. Seems to register a gift of land and gold made to a temple (name lost) while Gōparasa was governing Bārakūru-rājya.

KN 1193

ARSIE., 1931-32, No. 315

On a slab standing in *Gōḷi-beṭṭu.*

Kannada

Saṃgama; Dēvarāya II

Śaka 1354, Virōdhikṛit, Chaitra śu. 1, Wednesday=1431 A.D., March 14, Śaka year being current.

Damaged. Registers a gift of land by Chandra-oḍeya, the governor of Bārakūru, in lieu of the income in gold from Naḍa-ūru previously granted in the time of the Tuḷuva kings, for offerings etc., in the Gōpīnātha temple at Paṭasāliṅgēri. The Tuḷuva kings may be the Āḷupas.

KN 1194

Paṅgaḷa

ARSIE., 1930-31, No. 366

On a slab set up near the Hejje-maṭha.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1350 (expired), Plavaṃga, Phālguna śu. 1, Monday=1428 A.D., February 16, Śaka year being current.

Much damaged. Mentions a certain Narasiṃha and seems to record a gift of land.

KN 1195

Pārampaḷḷi

ARSIE., 1970-71, No. 229

Slab lying in the inner *prākāra* of the Vishṇu temple.

Kannada

Saṃgama; Virūpāksha

Śaka.. 9, Sarvajit, Jyēshṭha, śu. 15=1467 A.D., May 19, Tuesday. The Śaka year was 1389.

Damaged. Records that Viṭharasa-voḍeya, governing over Bārakūru–Tuḷu–rājyas, made gifts of 5 *kāṭigadyāṇa* towards the expenses of burning a perpetual lamp to god Vishṇudēva of Pāraṃpaḷi of Kōṭa and 12 *kāṭigadyāṇa* as *bhiksha* to the ascetic Kṛishṇaprakāśa–śrīpādaṅgaḷu. The gift is stated to have been made for the merit of the king, on the occasion of the solar eclipse in the month of Phālguṇa in Vyaya. This occurred on 1467 A.D., March 6, Friday.

KN 1196

Peraḍūru

ARSIE; 1936–37, No. 283

Slab set up near a field called Garaḍi Kumbaḷagadde in Vāṇṭyāla, a hamlet.

Kannada

Saṃgama; Bukka (II)

Śaka 1328 (expired), 1329 (current), Vyaya, Bhādrapada śu. 10, Vaḍḍavāra = 1406 A.D., August 24, Tuesday

Records an endowment of land by the king to *paurāṇika kavi* Kṛishṇa-bhaṭṭa for the renovation and proper maintenance of a library belonging to the *maṭha* at Śriṅgēri, at the instance of the pontiff śrī Narasiṃha–bhārati, Mentions Bāchappa of Gōve as governing Bārakūru–rājya.

KN 1197

ARSIE, 1936–37, No. 284

Slab set up in the same place.

Kannada

....

Śaka 1354, Virōdhikṛit, Kārttika śu. 1, Monday = 1431 A.D., October 7, Sunday, the Śaka year being current.

Records a gift of land by Chandapa, the governor of Bārakūra-Tuḷu-rājyas under the orders of the king to *kavi* Śaṅkara-bhaṭṭa, son of *kavi* Krishṇa-bhaṭṭa of the *maṭha* at Śriṅgēri. Cf. KN 1196 above,

KN 1198

Phalimāru

ARSIE, 1901, No. 88; SII., VII, No. 268

On a slab in the Śiva temple.

Kannada

Saṃgama; Bukkaṇṇa-oḍeya

. . . . .

Completely damaged and worn out. Vira Bukkaṇṇa-oḍeya, Kinnika-heggaḍe, Lakhādēvi-avvagaḷu and Gōparasa-oḍeya are mentioned.

KN 1199

ARSIE. 1901, No. 87; SII., VII, No. 267

On a slab in the Vishṇu temple.

Kannada

Saṃgama; Hariyappa-voḍeya (II)

Śaka 1323, Vishu, Śrāvaṇa śu. [7] Sunday = 1401 A.D., July 17

Badly damaged. Seems to register a gift to the Śiva temple probably made over to the *sthānapati*. Mentions Naṃbiyāchāri, son of Virāchari.

KN 1200

Sāligrāma

ARSIE., 1970-71, No. 230

Slab lying in the left side of the temple of Narasiṃha.

Kannada

Saṃgama; Immaḍi Pratāpa Dēvarāya-mahārāya

Śaka 1374, Prajōtpatya, Āshāḍha śu. 15, Tuesday, lunar eclipse=1451 A.D., July 13. The Śaka year was current.

Records the grant of income from *aśana*, and *śrīdhana* and *mūlimuḍida-daṃḍa* accruing to the palace, to the *hattusāvira-mahājagattu* of Hattu-adhivāsa of Kōṭa-grāma by Bhānappa-voḍeya governing Bārakūru-rājya under *mahāpradhāna* Raṃgaṃṇa-daṇḍanāyaka.

KN 1201

Śīriyāra

ARSIE., 1931-32, No. 303

On a slab standing at *siriṇi-bayalu.*

Kannada

Saṃgama; Harihara (II)

Śaka 1319, Dhātu, Māgha śu. 12, Wednesday=1397 A.D., January 10, Wednesday, f.d.t. .01 the Śaka year being current.

Registers the order given by *mahāpradhāna* Śaṃkaradēva while he was the governor at Bārakūru, to several people (*halaru*) of Bārakūru-hattukēri assigning certain money incomes and land for offerings and for feeding 12 Brāhmaṇas in the temple of Nārāyaṇa, for the prosperity of the king.

KN 1202

Surāla

ARSIE., 1931-32, No. 334

On a slab set up in the Śankaranārāyaṇa temple in the hamlet of Śāstân.

Kannada

Saṃgama; Harihara (II)

Śaka 1305, Rudhirōdgāri, Jyēshṭha śu. 8, Sunday=1383 A.D., May 10

Records a gift of money income of the village Pijamaṃgaru by *mahāpradhāna* Jakkaṇṇa-oḍeya, governor of Bārakūru-rājya, to Śiva-niḍuṃbura, as his father Aṇṇa-niḍuṃbura had met with death in the discharge of public duty (*rāja-kārya*). The gift was made at the instance of Muddaya-daṇṇāyaka in the presence of Male-oḍeya of Honnāvara.

KN 1203

ARSIE., 1931-32, No. A. 3

Copper-plate set in the possession of Nagendra Toḷara.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1358, Rākshasa, Mārgaśira śu. 14, Sunday=1435 A.D., December 4. The Śaka year was current.

Registers a gift of land called Aṃpāra-haravari in Muṃga-nāḍu included in Bārakūru-rājya and of certain incomes from tolls, made by *mahāpradhāna* Aṇṇappa-oḍeya to Toḷahara Saṃkara-nāyaka who was administering Yeḷere, in return for which the latter was to build a *maṭha* attached to the temple of Hattara Nārāyaṇadēva at Bārakūru and feed therein six brāhmaṇas daily. Aṇṇappa-oḍeya is stated to have been governing the Bārakūru-rājya.

KN 1204

ARSIE., 1931-32, No. 331

On a slab standing in the compound of the Mahāliṅgēśvara temple.

Kannada

Tuḷuva; Sadāśiva

Śaka 1485 (expired), Rudhirōdgāri. . . . . . (1563-64 A.D.,)

Damaged. Seems to register a gift of land to god Mahāliṅga of Surāla for offerings in the month of Sōne by Cheneyarasa-toḷaha while Sadāśivarāya-nāyaka of Keḷadi was ruling the entire kingdom at the king's command.

NN 1207

Uḍupi

ARSIE., 1941, No. 117; SII., VII, No. 305

Slab set up to the left of entrance into Anantēśvara temple.

Kannada

Saṃgama; *Mahāmaṇḍlēśvara* Vīra Bukkaṇṇa-vōḍeya

Śaka 128[8], Parābhava, Pushya śu. 13, Tuesday=1366 A.D., December 15

Mahāpradhāna Gōparasa-voḍeya was governing Bārakūru-rājya. Formerely to Vitīhala-daṇṇāyaka, made a grant of land after [purchase from Sōvaladēvi, the god of Uḍupi (*Uḍupina-dēva*). After the demise of Sōvaladēvi. Malliya-daṇṇāyaka thereafter made a fresh grant of land and cocoanut-garden for offerings to Mūḍadēva (?) and feeding Brāhmaṇas daily. Gōparasa wrote the record.

KN 1208

ARSIE., 1928-29, No. A.14

On the copper-plates, received from the President, Ditstrict Temple Committee.

Kannada

Saṃgama; Harihara (II)

Śaka 1312, Vibhava, Bhādrapada ba. 10, Thursday=1388 A.D., August 27. Śaka year was 1310.

Refers to Mallappa-voḍeya of Honnāūra, as governing Bārakūru by the order of *mahāpradhāna* Gumḍapa-daṇṇāyaka. Records an endowment of lands by a certain Māyamma, brother of Dēvarasa of Kōlūru, for the maintenance of a feeding choultry attached to the temple of Sōmayadēva. The land was left in charge of five persons.

KN 1209

ARSIE., 1901, No. 112; SXI., VII, No. 299; TS., No. 59

On the fourth slab built into the north wall of the Kṛishṇa-maṭha

Kannada

Saṃgama; Harihara (II)

Śaka 1317, Bhāva, Vaiśākha śu. 1, Thursday=1394 A.D., April 2, Śaka year being current.

Mentions *heggaḍe* Saṃkarasa as ruling the Bārakūra-rājya, and registers gift of lands in several villages like Sivaḷi, Baṃnaṃja etc., after purchase, to god Kṛishṇa of Uḍupi-sthāna, situated in the middle of Niḍuṃbūru to the east of Sivaḷi, for offerings and burning a pepetual lamp. The eight *pārupattēs* were to protect the gift.

KN 1210

ARSIE., 1901, No. 111, SII., VII, No. 298

On the third slab built into the same wall.

Kannada

[Saṃgama; Harihara]

. ...

Top portion of the slab is broken and lost. Registers a gift, for worship etc. to god Kṛishṇa worshipped by Vidyāmōda-tīrtha-śripāda, in the temple at Uḍupi, of money-incomes amounting to 100 Bārakūra *kāṭi gadyāṇa* received from taxes, interest (?) etc. like from the villages(adhivāsa)Śivaḷḷi, Baṃniṃja, Niḍaṃbūru etc.,with the permission of Śatti-akkaḷa, Tumakārakkḷa (?) and the *janaṇis*, Śaṃkaranārāyaṇadēva of Kāṇaḍa is cited as a signatory. The gift appears to have been made over to Vīra Harihararāya.

KN 1211

ARSIE. 1901, No. 115; SII., VII, No. 303

On a slab built into the south wall.

Kannada

[Saṃgama; Harihara II]

. . . . .mukhi, Phālguṇa śu. The equivalent date may be 1417 A.D., February; March-Śaka 1338, Durmukhi.

Damaged. Records a gift of money-income-100 *kāṭi gadyāṇas* of Bārakūru-by the king (?)at the instance of Vidyāmūrti-tīrtha śrīpāda of *prathamotkarushe* for offerings and perpetual lamp in the temple of Kṛishṇa as also of god Mahādēva of Uḍupi.

KN 1212

ARSIE. 1928–29, No. A. 12.

On the copper-plates received from the President, District Temple Committee.

Kannada and Sanskrit in Kannada

Śaṃgama; Dēvarāya (II)

Śaka 1346, Krōdhi, Pushya śu. *shasthri* Wednesday, Makara-saṃkrānti= 1424 A.D., December 27

Gives the genealogy of the king. Records that at the request of Vardhamāna-bhaṭṭāraka of Sarasvati-gachcha, Balâtkara-gaṇa and Mūla-saṃgha, the king granted the village Varāṅga as *sarvamānya* for worship and offerings to the image (deity) of Nēminātha in the village, and for feeding ascetics.

KN 1213

ARSIE. 1901, No. 109; SII., VII, No. 296

Slab built into the north wall of Kṛishṇa-maṭha.

Kannada

Saṃgama; Dēvarāya II

Śaka 1359(current), Naḷa, Chaitra śu.10, Friday. The *tithi* occurred on 1436 A.D., March 27, Tuesday, f.d.t. .08

Under the orders of the king and Siṃgaṇa-daṇṇāyaka who was administering the whole kingdom (*pāripatyā*), Aṇṇappa–voḍeya was governing Bārakūru–rājya. This latter raided Śivaḷḷi in the year Ānanda and consequently there was dislocation and disorder. The *hattukēri* and those of *kaṭṭaḷe* of Bārakūru consoled the people of Sivaḷḷi and under instructions from Aṇṇappa-voḍeya, Siṃgarasa-voḍeya made a gift of land, to set in order the temples at Śivaḷḷi. *Karaṇika* Purushōttama wrote the record. The villagers of Muḍila Niḍumbūru and Aṇṇappa-voḍeya, figure as signatories.

KN 1214

ARSIE, 1901, No. 116; SII, VII, No. 304

On a slab built into the wall surrounding the tank near the same *maṭha*.

Kannada

. . . . .

Śaka 1397, Manmatha, Pushya śu. 5 = 1476 A.D., January 1.

Damaged. Mentions Viṭharasa-oḍeya of Bārakūru as governing when Dēvarāḍiya Kuṃda-heggaḍe, Mardda-heggaḍe, Kiṃṇika-heggaḍe of Yēḷiṃja and another came to some agreement among themselves and undertook to protect each other's interests and settle their differences amicably. But the details are not clear. It is stated that if Kuṃda-heggaḍe attacks Mardda-heggaḍe lending ears to unfriendly people, he has to pay rice to Kāppinadēva(?)for having committed the sin of *Brahmēti*. Similar stipulations are spelt out for other members also.

KN 1215

ARSIE., 1921–22, No. A. 8

On the copper-plates received from the *patel* of Kap.

Sanskrit and Kannada in Kannada

Tuḷuva; Sadāśivarāya

Śaka 1479, Naḷa, Kārttika śu. 1, Sunday = 1556 A.D., October 4, the Śaka year being current.

Records the grant of some lands in the village Mai[lā]ra made by Tirumalarasa *alias* Madda-heggaḍe, the chief of Kāp and his subordinate (?) Gaṇapaṇa-sāmanta with the co-operation of the people of Kāp, at the instance of Dēvachandradēva, for the spiritual benefit of his *guru* Munichandradēva.

KN 1214

ARSIE., 1901, No. 110; SII., VII, No. 297

Slab built into the wall of the Kṛishṇa temple.

Kannada

Āravīḍu; Veṅkaṭapatidēva (I) ruling from Penugoṇḍa

Śaka 1536, Pramādi, Vaiśākha śu. 12=1613 A.D., April 21, Wednesday, the Śaka year being current.

The king's subordinate, Veṅkaṭappa-nâyaka of Keḷadi, is stated to be administering Tuḷu and Male-rājyas. The Kṛishṇa temple in Uḍupi which was originally built in wood was now got reconstructed in stone by Vēdavēdya-tirtha-śripāda, disciple of Vādirājātīrtha-Śripāda a devotee of god Hayagriva, who had been the pontiff of the *maṭha* and the temple in his turn *paryāya*. The sanctum and the *maṭha* in front was got constructed in stone and covered with copper in two layers(*yeraḍuneles* and pinnacles consecrated. Râmakṛishṇappa-voḍeya son of Vōbarasayya, the *mudre* (seal bearer ?) of the *Chinna-bhaṇḍāra* (treasury) of the Keḷadi chief, while governing Bārakūru, with the permission of the Keḷadi chief and the king made a grant of the village Keḷagaṇa Hūvinakere in Nālvattu-nāḍu of Bārakūru-rājya in the month of Kārttika, śu. 15, lunar eclipse day(1613 A.D. October 18, Monday, on the occasion of the reconsecration of god Kṛishṇa,in the presence of god Murugēśvara. Vyâsappa an officer was deputed to set up stones bearing the marks of *Śaṅkha* and *Chakra* on all the four boundaries of the *maṭha*. The pontiff himself made a grant of money-income for worship and offerings to the god. This gift was made in Makara 4, Māgha śu. 1, Sthiravara, of the same year (1614 A D., January 1, Saturday). The record was obviously set up after this date. It states that the expenses incurred by the *maṭha* over and above the donations received from out side was considered (by the pontiff) as charity.

KN 1217

Yellūru (hamlet)

ARSIE., 1928, No. 390; SII, IX, pt. II, No. 603.

On a slab in a field in the village

Kannada

Lost

Śaka 1464, Subhakṛit, Āshāḍha ba = 1542 A.D., June-July

It is damaged and refers to Paṃḍaridēva-voḍeya as the governor of Bārakūra-rajya, and mentions the Yellura-sthāna.

KN 1218

Udiyāvara

ARSIE., 1901, No. 104; SII, VII, No. 288

On a slab in the courtyard of the Śambhukalla-Bhairava (chamkal) temple.

Kannada

Saṃgama; Dēvarāya (II)

Śaka 1351, Kīlaka, Āśvija śu. 1, Sunday=The *tithi* occurred on Sunday, 1428 A.D., September 10, Friday, the Śaka year being current.

Damaged. Narasiṃha-voḍeya was governing Bārakūru-rājya. Appears to register a gift of land to god Virabhadra, as *dēvasva* after purchasing land from 17 Brāhmaṇas by an individual whose name, as also other details are lost.

KN 1219

ARSIE., 1901. No. 108-C; SII., VII, No. 295

Slab set up in a field.

Kannada

Tuḷuva; Krishṇarāya

Śaka 4608, Bhāva, Makara 1, Friday. Irregular. The Śaka year appears to be a mistake for the Kali year which however would be 4615. The cited *tithi* occurred on 1514 A.D., December 28, Thursday

Registers a gift of land by Nāgaṇa-baṃna to gods Vīrabhadra, Vināyaka, and the *daivas* of Naṃdaḷike who receive *niṃchitā-balipūje* (?) for maintaining perpetual lamps (in the temples of) Vināyaka and Virabhadra. The gift was made with the consent (on behalf of ? *Vākiṃda*) of the *halaru* (*halavar-eppatteraḍu*). Ratnappa-voḍeya is said to be governing at Bārakūru. The record is left incomplete.

KN 1220

ARIE., 1970-71, No. 232

Slab set up in front of the Gaṇapati temple.

Kannada

Tuḷuva; Kṛishṇadēvarāya

Śaka 1448, Pārthiva, Kāra-tiṃgaḷu 1, Friday, lunar eclipse=1525 A.D., December 29. The month was Pausha, and the Śaka year current.

Damaged and incomplete. Seems to refer to a gift of land to provide for the worship of the deity, Vinayaka. It refers to Kōtā-grāma and to a governor of Bārakūru-rājya.

KN 1221

Vaḍḍarśe

ARSIE., 1931-32, No. 294

On a slab standing in the field opposite the house of Aṇṇappa-śeṭṭi.

Kannada

Tuḷuva; Sadāśiva

Śaka 1478 (expired), 1479 (current), (in words), Naḷa, Māgha śu. 1, Thursday=1557 A.D., January 1, Friday

Registers the gift of money income from Bannāḍi of Voḍarasi to the god (?) Nārāyaṇa of Kōṭēkēri by Mallappa-oḍeya while he was governing Bārakuru-rājya under the orders of Sadāśivarāya-nāyaka of Keḷadi.

KN 1222

Yeḍatāḍi

ARSIE., 1931-32, No. 292

On a slab standing in the field of Subbaka-seṭṭiti.

Kannada

Tuḷuva; Sadāśiva

Śaka 1487, Raktākshi, Phālguṇa ba. 14, Monday *śivarātri*. Irregular. The *tithi*=1565 A.D., March 1, Thursday. The *śivarātri* occurred in Māgha ba. 14 corresponding to 1565 A.D., January 30, Thursday, f. d. t. .05. The Śaka year was current.

Registers a gift of land made to a *maṭha* and god Umāmahēśvara installed therein by Kōṭa-aḍi of Yeḍatāḍi when Sadāśiva-nāyaka of Keḷadi was governing Bārakūru-rājya.

KN 1223

Yērumāḷ

ARSIE, 1928, No. 396; SII., IX, Pt. II, No. 426

Slab in the *prākāra* of Janārdana temple.

Kannada

Saṃgama; Harihara II

Saka 1324, Chitrabhānu, Vaiśākha śu. 3, Thursday=1402 A. D., April 6, Wednesday.

Basavaṇṇa-oḍeya was governing Bārakūru-rajya. It registers a gift of land for feeding a Brāhmaṇa daily in the temple of god Janārdanadēva of Yermmāḷa by Lakhkhappa of Kaḷalige, son of Gaṇapaṇṇa, after purchase, with the permission of Māraṃma-verggaḍe the *ājanti* (?) of theplace, the 24 *praje* and *janani* of the place and the *pādamlūis* of the temple. Vishṇu-nelli, Nāraṇa-nelhi and Kēśava-nelli, the *pādamūlis* sold the land, which was made free of imposts. Cf. KN 1222 below.

KN 1224

ARSIE., 1901, No. 90; SII., VII, No. 270

On a slab in Janārdana temple.

Kannada

Saṃgama; Harihararāya (II)

Śaka 1324, Chitrabhānu, Bhādrapada śu. 5. Thursday =1402 A.D., August 3,f.d.t. .14. The month was intercalary.

While Basavaṇṇa-oḍeya was governing Bārakūra-rājya, Gaṇapaṇṇa, son of Lakhkhappa of Keḷalige made a gift of land to god Janārdana of Yermāḷa, with the consent of Māraṃma-vergaḍe (?)of Yermāḷa Ujjaṃti (?), 24 *jananis* and the *pādamūlis* of Yermāḷadēva after purchase from Vishṇu-nelli, Nāraṇa-nelli and Kēśava-nelli. The gift was made free from imposts like *dēvasva, anyāya, nāṭṭu-jēḍu* etc. One Brāhmaṇa was to be fed daily in the temple.

KN 1225

ARSIE, 1927-28, No. 396

On a pillar in the *prākāra* of the Janārdana temple.

Kannada

. . . .

Piṅgaḷa, Vṛiśchika 33

Records an endowment made by Gaṇapaṇa with the consent of Tirumalarasa and others for worship, offerings and lamps to god Jānārdanadēva at Ya[ra]rmāḷa and for feeding Brāhmaṇas.

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[The following abbreviations are used in this Index : *as*=ascetic; *ch*=chief; *com*=community; *comp*=composer; *div*=division; *dn*=donee; *do*=donor, donatrix; *engr*=engraver; *fa*=family; *fe*=female; *g*=god, goddess; *go*=governor; *inst*=institution; *k*=king; *m*=male; *me*=measure; *min*=minister; *off*=office, officer; *pl*=place; *po*=poet;*pon* =pontiff ; *pr*=prince, princess; *q*=queen; *ri*=river, rivulet; *ta*=tank; *te*=temple; *tit*=title *vai*=Vaishṇava; *vi*=village; *vij*=Vijayanagara *Vir*=Viraśaiva; *w*=wife; *wk*=work; *wr*=writer. Wherever abbreviation is not used the previous abbreviation holds good.]

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Bārakūru (-rājya); Bārakūra-rājya 519, 526, 929–44, 946–51, 953–54, 956–57, 959–62, 964, 969, 971–72, 974–76, 977–79, 982–94, 997, 1001–03, 1005, 1011, 1020, 1023, 1025, 1027, 1042–43, 1050-51, 1054, 1066, 1077–96, 1099–1101, 1103, 1107, 1109–25, 1127-34, 1136–42, 1144-52, 1154–56, 1159, 1160, 1162-68, 1170-77, 1179, 1181–82, 1185–90, 1192–93, 1195-97, 1200–03, 1205–07, 1210, 1213, 1216–23
Bārakūru *pl* 519, 755, 878, 904, 929, 936, 941, 946, 967, 984, 989, 999, 1000, 1002, 1060, 1080, 1083, 1093, 1095, 1097, 1105–06, 1108–09, 1115–16, 1118, 1122–23, 1132, 1201, 1203, 1210–14
Barama-goṇḍa *witness* 574
Barma-gavuḍa *m* 658
Baruve *vi* 520
Basappa *m* 767

Bása(su)rūru *pl* 929–34, 937, 938, 940, 941, 943, 944, 946–48, 950, 951, 953, 957, 958, 972, 990, 1086

Basavāchāri *m* 807

Basava-daṇḍanāyaka (daṇāyaka); Basavaya-daṇṇāyaka *min* 744, 745, 860

Basavā-dīkshita *dn* 806

Basavanahaḷḷi (haḷi); Basavahaḷḷi *vi* 435, 731, 851

Basavaiya *m* 845

Basava-nāyaka *off* 794

Basavaṇṇa-voḍe(oḍe)ya 929, 930, 997 *gov* 1080, 1107, 1221, 1222

Basavāpaṭṭaṇa; Basapaṭhaṇa *vi* 732, 737

Basavapaṭṭaṇa-sthaḷa *div* 742

Basavappadēva *m* 753

Basavappa-nāyaka *off* 766, 801, 835

Basavappa-voḍeya *m* 807

Basavappayya *off* 609

Basavarājadēva-mahā-arasu *ch* 837

Basavarasa-voḍeya *gov* 945, 1191

Basavaśaṃkara-seṭṭi *do* 752

Basava-seṭṭi 1170

Basavēśvara *g* 504, 537

Basavēśvara *pon* 579

Basavi-nāyaka *ch* 579

Basavi-seṭṭi 814

Basavōja 628

Basaya *m* 693

Bastihaḷḷi *vi* 528

Bāsūru 697

Baṭṭakeṟe *pl* 668

Baṭṭara Nukarāja *dn* 833

Bavara-seṭṭi 539

Bayakara-pitāmaha tit 475

Bayakāṟa Rāmappayya *off* 621

Bayala Vīrabhadra *te* 832

Bāyaṇāchārya *dn* 562

Bayappa (Baipa, Baippa, Baiyappa, Baiyyappa, Bayapa, Bayyappa, nāyaka; Bayyaṇēṃdra *ch* 441, 450, 541, 554, 556, 569–71, 630, 767, 828, 830, 832, 835, 854, 856, 1021

Bayichana-daṇṇāyaka *min* 921

Bayichana Tamma-gauḍa *m* 473

Bayidūru *pl* 878

Bayikēri 1074

Bayilūru 867

Bayipa-nāyaka *do* 442

Bayire-nāyaka *m* 587

bēḍige tax 626, 828, 958

Bekkanahaḷḷi *vi* 852

Beladāḷahaḷḷi 436

Beḷagōḍu 855

Beḷagoḷa; Be (Ba)ḷa(ḷu)guḷa 513, 814, 816, 853, 1015, 1018, 1128

Belagūru 438

Beḷaṃdūru 510

Beḷame 853

Beḷāna-baḷi *fa* 1141

Bēlappa *m* 681

Beḷāre *div* 517

Belatūru *vi* 946

Beḷigōdu *div* 723

beḷḷākaraṇe tax 867

Bellāra-sthaḷa *div* 460

Bellūru *pl* 801

Beḷḷūru 516

Beḷtoṟe 466

beḷudaṃḍa tax 867

Beluguḷa-veṇṭheya *div* 1051

Bēlūru(r); Vēlūru *pl* 428, 529, 530,

554, 569-71, 630,728, 739, 753, 760, 766, 768 - 70, 772, 781, 786, 800, 828, 835, 843, 1110

Bēlūru-rājya; Bēlūru *chieftaincy* 724, 731, 733, 753, 774, 775, 777, 779, 799, 829, 830, 832

Bēlūru (ra)-sīme (sthaḷa) *div* 731, 733, 779, 785, 831, 843, 854, 1072-74

Beḷuvāḍi *vi* 562, 565, 569

Beḷuvaḷḷi 750

Bematūrakalu-sīme *div* 550

Bemmacha-seṭṭi *do* 955

Bemmakka-sāmantati *fe* 1017

Beṃmaṇa Bhāratha *m* 1137

Bemmaṇa-bhaṇḍāri 946

Bemmaṇaṃcha 1186

Beṃmṇṇa-āḷuva 931

Bemmaṇṇa-seṭṭi *do* 1099

Bemma-seṭṭi *m* 935

Bemmattanakalla-nāḍu *div* 544

Bemmattanakallu, Chi(Be ?) matanakallu *pl* 544, 546, 755

Bemme-nāyaka *hero* 893

Beṃnūru *pl* 807

Benakanakoppa 668

Benakāpura = Mallāpura 550

Beṇṇegave 1022

Beṇṇekalla Karaḍihaḷḷi 639

Bennūru 574

Bēra-samudra 798

Beṭṭada Tirumara *g* 850

Beṭṭasūru *pl* 671

Beṭṭiya Paraśurāmadēva-nāyaka *m* 1098

Bhadrappa *ch* 700

Bhadrayya *wr* 448

Bhadrōja *m* 659, 694, 705, 712, 721

Bhāgikoṇi *vi* 524

Bhāgyapura 618

Bhairādēvi *w of ch* 870, 871

Bhairādēvi-amma *fe* 870

Bhairalarāṇi *gov* 879

Bhaira-nāyaka *dn* 689

Bhairarasa-aṇṇāji *do* 491

Bhai (Bhayi) rarasa-voḍeya *gov* 466, 467, 474, 481, 484, 449

Bhairarasaya *off* 1018

Bhairava (dēva) 890, 1015, 1021

Bhairavabhaṭṭa *dn* 667

Bhairavadēva *g* 690

Bhairavadēva *te* 1168, 1174

Bhairava-nāyaka *m* 575

Bhairavēndra-voḍeya *ch* 891, 893

Bhairu-heggaḍe *m* 870

Bhairu-nāyaka 898

Bhaṃḍiya Chalavaṇa-nāyaka *dn* 794

Bhammōja *m* 686

dhaṇagila-bayalu location 760

Bhānappa *do* 519

Bhānappa-sēnabōva *wr* 488

Bhānappa-oḍe(voḍe)ya *gov* 888, 937, 971, 1200

Bhaṇḍāra-sthaḷa *div* 953, 1002

Bhaṇḍiya-maṭha *inst* 1094

Bhānu *m* 549

Bhānupura-agrahāra *vi* 503

Bhānuvaḷḷi 517

Bhānuvati-paṭṭaṇa *div* (?) 573

Bhāra Keṃpaśiṅgaya *off* (?) 728

Bharatārādhya *dn* 562

Bharatavaḷḷi *vi* 736

Bhārati (Bhārati) tīrtha-śrīpāda *pon* 506,510 515

Bhāskara-kshētra *pl* 671

Bhāskararâya *Vij pr* 503
Bhaṭakaḷa; Baṭa (ṭṭa) kaḷa *div* 875, 876, 902, 903. 905, 906
Bhaṭakaḷa; Baṭa (ṭṭa) kaḷa *pl* 666, 872, 883, 902
Bhaṭṭākaḷaṃka *as* 912
Bhāyaṇṇa *do* 747
Bhayira-gauḍa; Bhairava;
Bhayirarasa *hero* 683
Bhayirarasa *ch* 1027
Bhayirarasa *off* 493
Bhayiru-nāyaka *hero* 894
Bhīmādēvi *Vij q* 819
Bhīranahaḷi *vi* 828
Bhōgappayya *m* 453
Bhorachikaṭṭe (?) *pl* 739
Bhujabala-mahārāya *Vij k* 486
Bhūpatirāja *do* 441
Bidi (da) re; Bedire *pl* 873, 881, 894, 1009, 1012, 1014, 1015, 1017, 1018, 1020, 1026
Bidireya-sthaḷa *div* 432, 1012, 1026
Bijaghaṭṭa *vi* 733
Bijaṃṇa *witness* 1096
Bikkadēva-voḍeya *dn* 918, 919
Biḷichōḍu *pl* 627, 631
Biḷichōḍu-sīme *div* 552, 554, 570, 630, 632
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Biḷuhanāḍu-vaḷita 731
biṃjaḍiya adhivāsa- 991
Bimma-seṭṭi *do* 1082
binugudeṟe tax 734
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Bīra-heggade 864
Bīranahaḷḷi *vi* 828
Bīraṇa-sāvanta *m* 898
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Bīraṇṇa 864, 1063
Bīraṇṇa-nāyaka *m* 865
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Bolārasa *m* 650
Bōḷe Mallarasa-nāyaka *do* 696
Bollarasa; Bollu-bhūpa 500
Bōḷukētanahaḷi *pl* 734
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Bommaladēvi *w. of ch* 486
Bommaṇa-hegaḍe *m* 531
Bommaṇa-nāyaka *do* 864
Bommaṇa-nāyaka *m* 899
Bommaṇa-seṭṭi *dn* 862
Bommaṇa-seṭṭi *m* 873, 916
Bomma-nāyaka *do* 861
Bomma-nāyaka *m* 877, 886
Bomma-nāyaka *off* 618
Bommaṇṇa-nāyaka *m* 865, 880-82, 893
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Bommarasa *wr* 1092
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Bommarasa-heggaḍe *m* 489
Bommarasa-voḍe(oḍe)ya *gov* 1092-94
Bommarasayya *wr* 538
Bommarasi *do* 487
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Bommēnahaḷḷi(haḷi) *vi* 716, 748
Bommeya-nāyaka *m* 583

Bommeya-nāyaka *off* 805
Bommidēvārasa *m* 664
Bommi-seṭṭi 865
Bommi-seṭṭi-bali *fa* 1134, 1138, 1144
Bommōja *m* 704
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Bōrayya-nāyaka *hero* 811
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Brahmadēva-seṭṭi *m* 685
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Brahmakshatriya *fa* 727
Brahmāvara *pl* 1180
Brahmēśvara *g* 1023
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Bramaṇṇa-nāyaka *off* 839
Būdihāḷu(ḷa)-sīme *div* 438, 444, 621, 626
Bukaṇa *off* 816
Bukka(-rāja, rāya *Vij k* 634, 652; 762, 816, 910
Bukka I (rāja I, rāya I) Bukkaṇṇa-voḍeya (I) 460, 501, 502, 512, 513, 687, 690, 727, 759, 820
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Bukkaṇṇa-nāyaka *do* 828
Bukkaṇṇa-voḍeya; Bukkaṇṇoḍeya *Vij pr* 510, 741
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Vijaya–nāyaka *m* 1103
Vijaya Pārśvanāthasvāmi *te* 753
Vijayappa *m* 753
Vijayappa–voḍ(oḍ)eya; Vijayappoḍeya *gov* 947–49, 963, 976, 977, 994
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Vikramarāja *k* 634
Vināyaka (dēva) *g* 550, 1098, 1105, 1127, 1130, 1142, 1164, 1190, 1206, 1217
Vināyaka(dēva) *te* 664, 1091, 1102, 1138, 1162, 1165, 1171
Vīra Ballāḷarāya *k* 436
Vīrabhadra *g* 500, 537, 540, 541 593, 596, 602, 792, 1205, 1206
Vīrabhadra-mahārāya *do* Gajapati 574
Vīra Bhayirarasa (Bhairappa)– voḍeya *ch* 482, 491, 494
Vīra Bukkaṇṇa–voḍ(oḍ)eya *Vij k* 476, 781, 996, 1198
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Vīrāchāri *m* 1199
Vīra Dēvarasa *off* 619
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Vīraṇa-gauḍa *dn* 430
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Vīra Narasiṃha *Vij k* 806
Vīra Narasinga-nāyaka *ch* 710
Vīranârâyaṇa *g* 496, 499, 661, 662, 670
Vīra-nâyaka *m* 897
Vīraṇṇa 617, 638, 978
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Vīra Pāṇḍyadēva(dēvarasa-oḍeya-
Vīra-Pāṇḍya
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Vīrappa-ayya *m* 602
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Vīrapratāpa tit 436
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Vīrarâju *ch* 732
Vīraśaiva *com* 752
Vīrasēna *as* 491, 1012
Vīrasēnadēvaâchârya *dn* 977
Vīra-seṭṭi *off* 594, 615
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Vīra Vīrōja *m* 565
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Virūpâksha = Hampe *pl* 512
Virūpâksha *te* 856
Virūpākshadēva *do* 966
Virūpākshadēva-oḍeya *ch* 944
Virūpākshadēva-voḍeya *witness* 986
Virūpâksha-nâyaka *off* 835
Virūpâksha-oḍeya *do* 1157
Virūpākṣharasa *m* 504
Virūpâksharâya *Vij k* 509
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Virūpaṃbikā *fe* 458
Virupaṇa *dn* 751
Virupaṇa-daṇāyaka 1128
Virupaṇṇa = *Virūpāksha* *Vij pr* 690
Virūpaṇṇaha Mōni-seṭṭi *dn* 1120
Virupaṇṇa-voeḍya *do* 476, 477
Virūpaṇṇa-voḍ(oḍ)eyā *gov* 505, 878, 1163, 1164
Virupaṇṇa-voḍeya;
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Vishṇnu(dēva, mūrti) *g* 522, 338, 1119, 1140, 1195
Vishṇu-bhaṭṭa *dn* 518
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Vishṇu-hoḷḷa 1092
Vshṇu-nelhi *m* 1221, 1222

ABBREVIATIONS

A	Appendix A referring to copper-plate records in *ARIE.*, or *ARSIE*
Ag	Arakalagudu Taluk
Ak	Arasiyakere Taluk
Al	Aluru Taluk
ARIE.,	Annual Report on Indian Epigraphy
ARKRI.,	Annual Report of the Kannada Research Institute, Dharwar
ARSIE.,	Annual Report on South Indian Epigraphy
BK	Inscriptions of Bombay Karnataka region noticed in *ARSIE*
Bl	Beluru Taluk
Cd	Chitradurga Taluk
Cl	Challakere Taluk
Cm	Chikkamagaluru Taluk
Cp	Channarayapattana Taluk
Dg	Davanagere Taluk
EC (*I Ed*)	Epigraphia Carnatica Vol. I Ed. by B. L. Rice, (1856)
EC (*II Ed*)	Epigraphia Carnatica Vol. II Ed. by R. Narasimhachar
EC (*Rev*)	Epigraphia Carnatica Revised Edition of the Institute of Kannada Studies Ed. by B.R. Gopal
EI	Epigraphia India
HD	*Harihara Devalaya* (Kannada) by H. M. Shankaranarayana Rao
HK	Holalkere Taluk
HN	Holenarasipura Taluk
Hn	Hassan Taluk
Hr	Hiriyuru Taluk
JBBRAS	Journal of the Bombay Branch of Royal Asiatic Society
Jl	Jagaluru Taluk
Kd	Kadur Taluk

KI	Karnatak Inscriptions
KN	KARNATAKA
Kp	Koppa Taluk
MAR	Mysore Archaeological Report
Mg	Mudagere Taluk
Mj	Manjarabad Taluk
Mk	Molakalmuru Taluk
PRKRI	Progress Report of the Kannada Research Institute
QJMS	Quarterly Journal of the Mythic Society
SB	Sravanabelagola
Sg	Sringeri Taluk
SII	South Indian Inscriptions
SRSM	Selections from the Records of the Sringeri Mutt
Summaries	Summaries of Inscriptions, 1935-36 to 1949-50 of Kannada Research Institute
Tk	Tarikere Taluk
TLIMP	Topographical Lists of Inscriptions of Madras Presidency, Ed. by V. Rangacharlu
TS	*Tuḷunāḍina Śāsanagaḷu* (Kannada) by K. V. Ramesh and Jayarama Sharma

Vishṇurāvaḷi 940
Vishṇu-sabhāiyta 1001
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Vishṇuśarman *dn* 1028
Vishṇusvāmi *pon* 529
Vishṇu-tirula *m* 981
Vishṇuvardhana Biṭṭidēva *k* 759
Vishṇu-yajvan *m* 1028
Vissaṇṇa *do* 978
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Viśvanātha-rāüta *m* 633
Viśvanāthayya *do* 611
Viśvanātha *engr* 807
Viśvanātha *g* 940, 942
Viśvēśarārādhya *dn* 564
Viśvēśvarāraṇyapura = Andavaḷḷi *vi* 520
Viśvēsvārāraṇya-śrīpāda *pon* 520
Viṭarāja *m* 439
Viṭha(ṭṭha)la(-dēva);
  Viṭhalēśvara *g* 439, 448, 605,
    622, 635, 636, 669, 671,
    954, 1056
Viṭhala *m* 773
Viṭhaladēvi Baṃga *do* 1051
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  ch 589, 591
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Viṭṭhāṇṇa-nāyaka *off* 536
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Viṭhapa-oḍeya *m* 1168
Viṭhappa-nāyaka *ch* 550
Viṭha (ṭhṭha, ṭṭha, ṭṭa)rasa
  (-oḍeya, -voḍeya);
  Viṭhṭharasoḍeya *gov* 940–42,
    950, 972, 986, 991, 1005,
    1011, 1017, 1019, 1042,
    1052, 1136–39, 1142, 1172,
    1181, 1195, 1214
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Viṭṭhala-daṇṇāyaka *do* 1207
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Vōbarasayya *m* 1216
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Vorumgal; Vōrugallu *pl* 623, 792
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Vōṭegāru *vi* 507
vṛiṃdāvanapūje service 989
Vṛittapura *pl* 873
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Vudiyara Neletantrt Kēśava-seṭṭi
  m 1012
Vuḍūru = Uddūru *vi* 846
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Yakkaṭi *vt* 737
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  1076
Yamasandi *pl* 435

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Yarama-nāyaka *m* 772
Yarigēri *pl* 713
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Yeḍadaāḷu *pl* 488
Yeḍataḍi 1219
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Yeḷare *pl* 1203
Yeleyūru-staḷa *div* 836
Yēḷiṃja *pl* 1214
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Yellura-sthāna *pl* 1220
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Yēḷumala(Eḷumaleya)-nāḍu *div* 474, 498
Yeṃkappa-nāyaka *hero* 873
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Yera (Er̤a, Er̤r̤a, Er̤e, Yar̤a,
yara, Yer̤r̤a, Yarra)Krishṇappa-nāyaka; Yer̤a ṛishṇarāya
ch 430, 433, 534, 597, 614, 618, 731, 733, 739, 770, 771, 779, 832, 843
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Ya(ra)rmāḷa *pl* 1221, 2222, 1223
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Yichomna-upādhyā *m* 1121
Yiḍuba-jiya *dn* 546
Yil̤amadirāja Chārāmaṇṇa(?) *m* 704
Yinaḷiva *vi* 1036
Yindarasa-voḍeya *do* 902
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Yīśvara-daniya *m* 982
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Top of p. 198	... ...	......	*Add* KN 868
KN 878	One	1939-46	1939–40
KN 896	Six		*Delete* probably Raṇagabhināyaka
p. 234	Folio	Kanara North	Kanara South
KN 966	......	....	*Delete* Hosaṅgaḍi below the No.
KN 970	Six	Rājāḍi Kanyāna	Rājāḍi *alias* Kanyāna
p. 282	......	KN 1150	KN 1050
KN 1010	Four	Tuḷuva	Saṃgama
KN 1099	Five	1380 A;D.,	1390 A.D.,
KN 1102	Six	When Records *karaṇika*	when *karaṇika*
KN 1103	Six	—	Read Below this record, two lines of writing are added. It is incomplete and the extant portion refers to Saptaṃṇa, son of Vijaya-nayaka and seems to register.
KN 1110	Five	A.D,	1413 A.D.,
KN 1118	Six	*halaru* of Mūrukēri of	*halaru* of Mūrukēri and...*eḷa*
	......	Chauḷiyakēri...*eḷemas*	*mes* of Chauḷiyakēri
KN 1123	Six	......	*After* Parasaṇa-seṭṭi of Paṭṭaṇa-baḷi *read* after purchase from Koyakūru. *Read* Aṇṇappa-voḍeya was governing Bārakūru-rājya *at the end*
KN 1141	Four	[Tuḷuva]	Sāḷuva
KN 1150	Six	*aitya-nakshatra*	*nitya-nakshatra*
KN 1163	Four	Bukkarāya (II)	Bukkarāya (III)
KN 1174	Four	Tuḷuva	Sāḷuva (?)
KN 1186	Six	*After* during the	*Add* time of Nāgaṃcha-toḷaha when *mahāpradhrna* Timmaṇṇa-oḍeya was govening Bāeakūru-rājya
p. 345	......	NN 1207	KN 1207

KN 1207	......	Formerly to Vitihala-daṇṇāyaka...Sōvaladēvi, the god of Uḍupi	Formely Viṭṭhala-daṇṇāyaka...Sōvaladēvi to the god of Uḍupi
KN 1211	Four	Harihara II	Harihara III (?)
p. 348	......	KN 1214	KN 1216

ADDENDA ET CORRIGENDA

(Only factual and important errors are noted here)

Inscription No.	*Column*	*For*	*Read*
KN 437	One	Ka	Kd
KN 443	Five	1491 A.D.	Śaka 1491
KN 454	Five	1371 A.D.,	1378 A.D.,
KN 476	Six	Kaḷadada-nāḍu	Kaḷasada-nāḍu
KN 477	Six	vḍḍagiri	Udayagiri
KN 486	Five	1217 A.D.	1517 A.D.
KN 497	Five	Tuḷuva	Saṃgama
KN 498	Six	cannot ide	cannot be
KN 508	Six	....	Damaged very much. Records the grant of lands to Abhaḷi-bhaṭṭa, son of Channappa of Aṃgali made by Bommadēva-heggaḍe and several other *heggaḍes* of Hālaṃdūru, Kōḍuvaḷi, Māgalu etc., probably after purchase. The gift was made on the occasion of a lunar eclipse. No such eclipse, however, occurred in the year.
KN 511	Six	Further the king bestowed upon his son .... among the 30 *haravaris*	Further, when the king bestowed upon his son Chikka Bukkarāya the administration over Āraga-rājya, he also granted, in order that his services might continue Hulugāru in Kikkunda-nāḍu with 5 *haravaris* among the 30 *haravaris* ...... *Add at the end* Cf. KN 510 above.
KN 516	Six	......	*Add at the end* Cf. KN 514 above
KN 524	Two	....	Copy of the Hālāḍi grant preserved in the *kaḍita* of the *maṭha*.

KN 549	......	Goḍabanāu	Goḍabanāḷu
KN 573	......	Muledenūnu	Malebennūru
KN 583	Four	Harihara II	Harihara (?)
KN 587	Four	Harihara II	Harihara III
KN 596	....	HK	Hk
KN 609	Five	1423 A.D.	1523 A.D.
KN 610	Five	1522 A.D.	1523 A.D.
KN 613	Five	....	*Add* Śaka 1466, Śōbhakṛit, Vaiśākha śu.15 Thursday=1543A. D., April 19
KN 620	Five	......	*Add*=1517 A. D. March 12, Friday
KN 628	Six	(*rājysf*)	(*rājyas*)
KN 629	Six	(*ayyifl*)	*ayya*
KN 658	Five	159–192 A.D.	1591–92 A.D,
KN 668	......	......	*Delete* Gadag
KN 688 KN 689	......	......	*Delete* Saṅgūru
KN 744	Six	registers a garden	registers the gift of a garden
KN 747	Four	Harihara II	Harihara I
KN 749	......	Bellaṃgere	Kellaṃgere
KN 769	Five	Āraviḍu	Tuḷuva
KN 781	Four	Bukka (II)	Bukka (I)
KN 799	Five	151=659 A,D.,	15=1659 A.D.,
KN 804	Five	11=537 A.D.	1=1647 A.D.,
KN 814	Four	Bukka II	Bukka I
KN 820	......	......	*Above this add* Hassan Taluk
KN 824	......	Handinakere	Handiganakere